Evangelical Christendom.

JULY, 1876.

THE MONTH.

DURING the past month events of a startling and momentous character in Turkey have excited universal interest throughout Europe, and materially modified the aspect and position of the Eastern Question. The state of things at the time of our last issue seemed to indicate as probable but little change in the counsels or administration of the Porte; while, on the other hand, war with Turkey, on the part of Servia and Montenegro, fomented by Russia, and tending to realize its ambitious purposes and aims, appeared but too likely, and gave emphasis and point to the fears so widely entertained of a general European conflagration. Such fears, however, more recent occurrences have, for the present, happily dispelled. The sudden and unexpected deposition of the late Sultan, whilst it took Europe altogether by surprise, did indeed—whilst the motives of that act and the objects of its authors were involved in doubt—rather increase than diminish the prevailing apprehensions; but when it became clear that the chief aim of its promoters was financial and administrative reform, and that, although prompted to a great extent by hostility to Russia, the movement, nevertheless, was not the outcome of fanatical Mussulman intolerance, fear gave place to hope, and the prospects of a pacific settlement began sensibly to brighten. Simultaneously with the anticipations thus inspired, the independent policy of England produced its natural and inspiriting results. The refusal of this country to countersign the Berlin Memorandum gave for the time a potent and effective check to the ambitious projects which Russia, at the least, was supposed to entertain; and Servia and Montenegro were compelled to abandon their designs of war.

But the violent end of the late Sultan has excited throughout Europe a most keen and painful interest, and speculation, as is natural, is rife in relation to its cause. The unanimous verdict of the physicians, attributing the tragedy to suicide, is by many regarded as by no means decisive of the fact. They might not, it is alleged, have had the opportunity to ascertain whether any other cause of death existed than that which was supposed; and even if the supposed cause were the real one, the evidence could not be conclusive as to the hand by whom the wound had been inflicted. Many considerations undoubtedly combine to invest the sad occurrence with an element of doubt. It might very likely be that a man of the strongly passionate temperament of the late Sultan would be mentally unable to sustain the shock which his sudden and unexpected deposition must have inevitably caused. So great and violent a reverse of fortune might affect to some extent the mind even of the strongest and most self-controlled Sovereign—much more that of one unused even to contradiction, and accustomed to know no law save his own indisputable will. The attacks of frenzy with which, since his forced abdication, Abdul Aziz is said to have been visited, lend, of course, additional weight to the supposition of his self-destruction. On the other hand, he was, from the very exigencies of the case, so dangerous a prisoner; and it was so manifestly to the

interest of the new Government to be free from all care in relation to his custody, that this fact, combined with the undoubtedly suspicious circumstances of his death, induces many to believe that his end was brought about by violence. For the sake of the new Sultan and his Ministers, we may hope that this was not the case. But let the cause of Abdul Aziz's melancholy death be what it may, the event itself is an instructive lesson to all despotic Sovereigns, especially to such as make their own aggrandizement or ease the chief aim of their existence, regardless altogether of the welfare of the peoples over whom they rule.

The assassination of the Turkish Ministers of War and of Foreign Affairs, which has more recently occurred in the palace of Midhat Pacha, aroused at the first some apprehensions of conspiracy, and of further disturbances and changes in the Government; but it seems that the murderer had no accomplices, and that personal revenge was the motive for the deed. The late Minister of War was a man of energetic and determined character, cherishing a strong animosity towards Russia, but not enough enlightened to perceive that the chief dangers of Turkey were to be found in her internal corruption and misgovernment; whilst Midhat Pacha, on the contrary, whom most regarded as his rival, is affirmed to be deeply imbued with the conviction that nothing but a free constitution for the country, a corresponding abridgment of the power of the Sultan, and a policy of thoroughly honest and vigorous administrative and financial reform, can ever be an effective remedy for the woes and perils of the State. Should such be really the conviction of Midhat, it may be that the catastrophe, which all right-minded persons must deplore, may, after all, be overruled for the best interests not of Turkey alone, but of all Europe. It is only as just and upright government may be initiated and established in the countries subject to the Porte, that the continuance of the Ottoman Empire itself can be rightly or loyally desired. Whilst the policy of England, therefore, justly includes a decided antagonism to the aggressive schemes attributed to Russia, the extent of whose empire all sagacious European statesmen desire to see curtailed rather than enlarged, it is none the less based on the belief that the most thorough-going possible change of policy is indispensable in Turkey. It is most important that on this point the utterances of our statesmen should be unmistakable and decided. Those who are the most interested in repressing the encroachments and checking the ambitious aims of Russia, are, *ipso facto*, the most interested in bringing about, to the utmost possible extent, the internal freedom and good government of Turkey. What is wanted is that there should be at the head of affairs in that country a statesman with integrity of purpose and indomitable energy of will, resolved to effect all such changes as are essential to the regeneration and salvation of the State. Should Midhat Pacha, or any other man, be found to fulfil these conditions, his advent to power will be heartily welcomed by all interested in the maintenance of the peace and tranquillity of Europe

Of the character of the new Sultan little is or can be known. He was kept by his uncle in a state of rigorous seclusion, but he is credited with a fair share of intelligence, and appears to have accepted, without undue elation, the great and unexpected change in his position. To his Ministers alone, as yet, can the Cabinets of Europe look. The faults of the late Sultan were so great and so conspicuous that but little sympathy was shown for Abdul Aziz in his fall, although his subsequent fate has invested that event with an interest so tragic and so painful. We can only hope that the close of his reign may prove coincident with the fall of that system of misrule of which he was a chief exponent. Although the apprehensions of Europe are just now in part allayed, the danger is not past. Much more is needed than immediate results. Even a constitution and a marked improvement in the internal government

of Turkey will not suffice, if the Christian subjects of the Porte are debarred or precluded from these benefits. Persecution must be stopped, or it will require more than all the diplomacy of Europe to counteract the schemes of Muscovite ambition on the one hand, or to allay the outbreaks of grievous and well-founded discontent upon the other. In Herzegovina insurrection still holds up its head, Servia and Montenegro are as yet but held in temporary check, Mussulman fanaticism is still working, and the Powers of Europe are in an attitude, not of decision, but simply of expectancy and doubt. Under such circumstances, all true Christian hearts will ascend in supplication to the Throne of Grace, not only that peace may be preserved, but that the issue of the present crisis may be such as shall redound to God's glory and the general well-being both of Europe and the world.

It appears not unlikely that some kind of compromise will shortly be effected between the two great parties, the Evangelical and the Liberal or Rationalistic sections, into which the Reformed Church of France is unhappily divided. Our readers have long been aware of the controversies existing in relation to the practical government of the Church, and which have been the inevitable result of the wide divergence of religious belief within its pale. Those controversies have of late become so serious, and have so materially affected both the internal administration of the Church and its relations with the State, that disruption has seemed imminent, and it was, at any rate, clear that the present state of things could not continue. Moreover, the Government had intimated that should disruption occur, they should thenceforth recognize only that section of the Church which they should deem best to represent the original body, whilst the other would be relegated to the list of non-recognized communions. This announcement has doubtless quickened the desire previously existing that, in some way or other, the opposing parties might come to terms—not by any surrender of theological views, but by some ecclesiastical and practical arrangement. The imposition, in 1872, by the General Synod, of electoral conditions for the laity, and of subscription by the clergy to the Apostles' Creed as a symbol of their faith, were the matters which had brought the old controversies to their culmination, and the internal government of the community almost to a stand,—ministers having been elected by congregations whose installation was impossible from their refusal to subscribe, whilst the validity of the elections of certain Consistories was the subject not only of dispute, but of appeal. It is now stated that the Rationalists have made overtures for a compromise, offering to recognize—first, the authority of the Synod; next, the electoral conditions; and lastly, the Apostles' Creed as the symbol of the Church, provided only that subscription to that Creed should not be binding. Conferences between delegates from the two parties in the Church have accordingly been going on, and it is believed that some such conditions may be regarded as the basis of a settlement not unlikely to ensue. It is, however, thought that the Evangelicals will insist that should subscription to the Creed be given up, the "Liberals" will at least refrain from open attacks upon its doctrine. We could have wished a different issue to this conflict, and can hardly see how men of such opposing views on the very fundamentals of Christianity can with propriety remain within the same nominal communion.*

Within the last month Pope Pius the Ninth has attained the thirtieth year of his pontificate. This event has been the occasion for much glorification on the part of the Romish journals, which remind us that the length of his reign alone would

* The latest information on this subject, received since the above was in type, will be found in our Paris letter.

give it pre-eminence amongst those of the 256 (supposed) successors of St. Peter. This, however, is not the only or the chief feature which distinguishes this marvellous pontificate. The most wonderful and glorious events by which it has been marked are the authoritative assertion of the dogma of the Immaculate Conception, the promulgation of the Syllabus, and the definition of the dogma of the Pontiff's personal infallibility. We are, of course, not surprised that Ultramontanes should boast of these daring and perilous achievements, undertaken and accomplished in the interests of universal priestly domination; but Protestants will take the liberty not only to believe that these Papal exploits deserve reprobation rather than praise, but that they were as much mistakes as crimes against the truth—in brief, that the entire policy of Pio Nono's reign has been suicidal as regards the Papacy. The Romanists, however, may, if they please, lay to their souls a flattering unction to the contrary. Time—the test of all things—will soon prove whose judgment is the right. We are also reminded by these journals that the Catholic world has already celebrated two jubilees of Pio Nono, and will next year observe a third. The first was the sacerdotal jubilee of 1869, the fiftieth anniversary of his elevation to the priesthood; the next, the pontifical, or the twenty-fifth anniversary of his election to the Popedom; whilst the forthcoming commemoration will be his episcopal jubilee, or the fiftieth anniversary of his consecration as a bishop. A movement to promote this future celebration has been initiated in Italy by the Central Catholic Young Men's Society of that country, who earnestly request that prayer may then be offered by all Catholics for the preservation of his life and health, and for his deliverance from the will of his enemies, and that a pecuniary offering on his behalf may then be made, according to their means, by Roman Catholics throughout the world.

Nowhere on the continent of Europe is the conflict between the Ultramontane and the Liberal forces of the age more fierce and uncompromising than in the kingdom of Belgium, which is at once a stronghold of priestly power and a country possessing both civil and religious liberty. In that somewhat anomalous fact we find the explanation of those violent tumults and commotions by which, from time to time, the public peace is disturbed, if not absolutely broken. Two potent influences have long been in operation there—the one, the domination of the clergy, which, amongst the uneducated peasantry, is unchallenged and supreme; the other, the leaven of Liberal ideas, which, in the large towns and cities, and amongst the artisan class, is intensely powerful, and is stimulated into hostile activity by the close contiguity of Catholic institutions which are the very focus and head-quarters of a Romanist and Ultramontane propaganda. The very liberty enjoyed in Belgium, in the peculiar circumstances of its people, favours the development alike of Liberal and anti-Liberal ideas. The opposing parties, too, being nearly balanced in their strength, conflict of the most impassioned kind becomes, almost naturally, the order of the day. At present a Ministry in the clerical interest holds the reins, and the recent Parliamentary elections, which it was expected would transfer that power to the Liberals, only reduced the Ultramontane majority by two. That majority, however, is only twelve, and these facts would of themselves account for the more than ordinary excitement now prevailing. But to these facts another must be added—namely, the belief that, under the present electoral laws, political power is so unequally distributed that the Parliament does not fairly represent the people, and that, were it to do so, the position of parties would be at once and completely reversed. We cannot, therefore, wonder that profound dissatisfaction should exist, and find vent in tumult and disorder; still less that the chiefs of the Liberals should

now be petitioning the Crown to verify the late elections, and to revise entirely the laws by which they were controlled.

The Spanish Senate has confirmed the Eleventh Article of the new Constitution, already sanctioned by the Lower House of the Legislature, which concedes to Spaniards the smallest possible amount of religious liberty. More than this cannot now, with truth and justice, be affirmed. It seems scarcely doubtful that the so-called "liberty of conscience" will go no further than to allow Protestants to worship in the strictest privacy, and in places the threshold of which no Roman Catholic will be permitted to cross. Yet even this concession to the spirit of the age excited Ultramontane wrath, and barely escaped the ordeal of hostile amendments in the Senate. Such as it is, however, it is well that it has passed, as it will form a basis, however slight, whence further action in the direction of religious freedom may, at some future time, be taken. An instructive commentary on the amount of freedom which at present may be looked for has been furnished by the closing of several Protestant schools and places of Christian worship and instruction. The Spanish Government seems to be adopting, and carrying out with vigour, a reactionary policy, which, if persisted in, will renew in that land all the dangers of the past.

Lord Sandon's Education Bill is now fairly on its way to become a portion of our Statute-book. This measure has been ingeniously framed to meet, so far as possible, the opposing and mutually incompatible objections urged persistently by the hostile parties whose battle-field is Education, and who array themselves for conflict around every measure designed, however partially or temporarily, to grapple with this much-vexed, yet all-important question. The result is that, while no party is really satisfied, any very potent or at least effective opposition is allayed, and the Bill seems likely to pass without material amendment, although not without decided signs of disapproval. The measure may be described, indeed, as based upon concessions, or, at least, as involving no general application of any principle likely to excite any formidable or, at any rate, insurmountable hostility. Perhaps, in the present state of public opinion on this subject, no other kind of legislation may for many years be possible; and it is but just to Lord Sandon to admit that this particular Bill has been inspired by a moderate and conciliatory policy throughout, and has been introduced and advocated with studied mildness and courtesy of tone. It may doubtless, in the poorer districts of the country especially, effect considerable improvement in the educational status of a neighbourhood; but its weak points and the anomalies by which its operation will be marked have been too evident to escape the criticism of a House of Commons disposed, nevertheless, to pass the measure as a whole. It, however, fails to satisfy a large and influential section of the clergy, who regard it as placing, or at least leaving, the voluntary and denominational schools of the country at a great disadvantage compared with schools supported by the rates. At the meeting of the supporters and friends of the National Society, this view found forcible expression, and it was contended that the measure was not such as the friends of religious education had a right to expect. On the other hand, the Nonconformists generally regard the measure as calculated, especially in rural parishes, to give undue ascendency to National and other schools in connection with the Church of England. The best explanation of the discrepancies between these two classes of objections is to be found in the fact that the main object of the Bill is not the creation of new schools, but to make the best of those that now exist, whether denominational or undenominational, scriptural or secular. A reason for other

objections apparently of like mutual inconsistency, and to which Lord Sandon's Bill has been exposed, is to be found in its partial and indirect application of the principle of compulsion, with which both the opponents and the advocates of that principle are equally dissatisfied. Such as it is, however, all parties will have to make the best of the enactment. It is but tentative and experimental; it will, at most, be but of temporary duration. This fact may well allay the acrimoniousness of controversy in relation to the measure.

Of late the Ritualistic journals have been congratulating themselves and their readers on the rapid progress of their party, and exulting in what they deem the general and triumphant advance of their distinctive views. They are even anticipating, as not far distant, the time when they themselves, with the "Catholic Revival" in its full glory and development, shall be dominant alike in Church and State. We are told, moreover, that that day of ultimate success will be a time of universal toleration; and that in past times, notwithstanding occasional outbreaks of a persecuting spirit on the part of High Churchmen, as in the days, for instance, of the Stuarts—for which, however, peculiar circumstances are sufficient to account—there has never been but one religious school which has uniformly exhibited intolerance, and that that school has been the Evangelical or Puritan! The power of misrepresenting alike both the facts of history and the tendency of principles, surely can no further go. But, in the early prospect of a "Catholic" triumph, Englishmen, who have so long prized and gloried in their civil and religious liberty, will certainly stand in need of some such consolation as these assurances profess to give. The marvel is that any writers should have the hardihood to indite such statements, and any readers the folly to believe them. The fact of itself proves, undoubtedly, that Ritualism has made great and lamentable advances, when it can thus hope to mislead even its own section of the British public. The Ritualists have far too much reason to boast of their success, and of the impunity with which, in their insidious designs to subvert the Protestant faith of this country, they have been allowed to circumvent, to evade, and even to defy the law. The recent annual meetings of the English Church Union, and the Confraternity of the Blessed Sacrament respectively, have afforded fresh opportunities to the leaders of the party to vaunt their present position, and to anticipate the final triumph of their school. In such anticipations, however, no true Protestant will ever share. Scriptural truth may for a time be obscured or overlaid by the traditions of men, but in the end its intrinsic glory will break forth, and false doctrines be dispelled, like mists before the rising sun; yet it is discouraging to find that the open violation of the law of the Church by the leading Ritualistic clergy does not, even under the Public Worship Regulation Act, make them at once amenable to its provisions. That Act was passed, as all are aware, for obtaining in ecclesiastical causes decisions that should be at once cheap, speedy, and effective. It is now, however, found that the appeal, in the famous Folkestone case, against the decision of Lord Penzance, must perforce stand over till November! Verily, the reforms that are needed in our ecclesiastical courts and methods of procedure are neither few nor small, and require to be urged upon the immediate attention of a British House of Commons.

We note with interest that two new suits, being the second and third on "representations" under the Public Worship Regulation Act, have come before Lord Penzance, and are both fixed for hearing in July. Each relates to Ritualistic practices,—the one at St. James's, Hatcham, in the diocese of Winchester; the other at the well-known Church of St. Vedast, Foster Lane, London.

The question of the representation, in the Wesleyan Conference, of the lay element in that large and influential Christian body, seems to be approaching a definite and early settlement. The subject has been long discussed, and has been a matter of the deepest and most serious consideration. To this its importance fully entitled it, and we are glad to find that a scheme will be proposed which is likely to command the support of the majority of the Wesleyan leaders, and also to satisfy the natural and just requirements of the community, regarded as a whole. It will be remembered that, last year, the Conference appointed two Committees, to which this momentous question was referred,—the first a Committee of Ministers, who were to communicate to all the Wesleyan ministers throughout the land the conclusions they themselves adopted, that the same might be considered at the district meetings in the month of May. The various modifications and suggestions made at these meetings were remitted to the second Committee, composed of both ministers and laymen. This Committee resolved that some comprehensive plan for a direct and adequate representation of the laity ought at once to be devised; and it agreed, by a large majority, to recommend a scheme for laymen to sit in the Conference during the discussion of all questions hereafter to be declared as appertaining no less to them than to the ministers. This is, undoubtedly, a most important step in the history of the denomination, and, should the Conference adopt the report of its Committee, such a change will greatly modify not only the constitution, but the character and policy of the Conference, and be fraught with issues of moment not only to the Methodist Connexion, but to every section of the Christian Church. All who appreciate the services which the great Wesleyan body has rendered to our common Christianity, and to the extension of Protestant and scriptural religion, will heartily pray that in this crisis of its history both its leaders and its laity may be guided by the wisdom which cometh only from above, and may initiate such changes as shall best promote the unity, piety, and usefulness of the entire Methodist communion.

The long-desired union of the Evangelical Presbyterians of England, and their amalgamation into one body, has at length been happily effected. Small in numbers as the Presbyterians still are in this country, they have of late years unmistakably increased, and it was felt that nothing could more effectively promote that increase than the fusion into one of the two bodies into which they had so long been divided. Our readers are familiar with the negotiations and discussions which have preceded what is now, in the annals of Christian union, an accomplished fact. The formal union took place in Liverpool, where the Philharmonic Hall was filled to overflowing. By the proceedings of the assembly then and there convened, the United Presbyterian Synod of England and the Synod of the Presbyterian Church in England, representing the several congregations connected with each body, were welded into one; and the United Church thus formed is to be styled "The Presbyterian Church of England." The first combined action of this amalgamated body was the initiation of a "Thanksgiving Offering"—in other words, of a fund, intended to reach a quarter of a million sterling—to be employed chiefly in mission work and in training for the Christian ministry, and which was auspiciously commenced with a single donation of one-tenth of the required sum. It is designed that the new Church shall maintain intimate relations with all the Presbyterian bodies, of whatever country or clime. Another Presbyterian union has taken place in Scotland, where the Reformed Presbyterians—who, from the time of the Revolution of 1688, have been a distinct and separate communion—have been united with the Free Church of that country. This amalgamation has long been an object of desire with the smaller body, and we may certainly congratulate our Presbyterian

friends on these cheering and repeated indications of their conviction that union is strength. There may be much real and vital unity, indeed, where no outward identity exists; but when there is no divergence of principle to preclude the latter, it may most advantageously be sought. In Scotland a strong desire apparently is felt for a general reconstruction of the Presbyterian forces of that country. The past month has been an important one for the Churches of this order—the General Assemblies, both of the Established and Free Churches, and the United Presbyterian Synod, all having met in Edinburgh shortly before the Liverpool Synod. We note with satisfaction the immense amounts which continue to be raised by these bodies for religious purposes, which during the year now past have exceeded one million three hundred thousand pounds.

Foreign Intelligence.

FRANCE.

[From our own Correspondent.]

Paris, June 22, 1876.

SUPERSTITION, SCEPTICISM, AND RELIGION.

The general state of religion in France is, more or less, that of disintegration. It is not to be supposed, because the Ultramontanes for a time seemed rapidly to rebuild their waste places, that the Romish edifice was of any but untempered mortar. The Education question was run up with eager haste, and is down again as soon, and the University preserves its rights to confer alone the degrees and higher scholastic distinctions. France of past time has felt after God, and put out feelers in the shape of manifold superstitions; but while some of her children have found Him and dropped their superstitious vanities, the greater number have not found Him. These either cast aside religion altogether, as *what they know of it* crumbles under the action of science, or they attach so little importance to it as a whole, that, with no belief in the priest or his mass, they attend occasionally, perform certain acts of worship from habit or decorum, even suffering an *un*consecrated wafer to be put into their mouths (for example's sake) at the altar,—the most sincere hypocrites in the world! For such a population faith, mighty faith, glowing, loving loyalty to Christ, is needed in the Christians who move among its masses.

Living in the power of the Gospel of God, men must preach by deed and by word; and here and there the effect is seen. But the enemy gives his subtlest wiles to keeping back the Christian man from living in the power of God. And one of these is the vexed ecclesiastical question in the noble

CHURCH OF THE REFORMERS.

He has gradually brought it to a sliding-scale of doctrines, so delicately shaded off that from the stanchest Orthodox, believing in truths as clearly defined as those of the Thirty-nine Articles in the Church of England, to the advanced Rationalists who reject the supernatural and the miraculous, the declension is too gradual to find space to draw a line. When the Synod met in 1872 and laid down the *minimum* of doctrine, it did not foresee that it was preparing the way for a lower standard and smaller *minimum* still. It is this uncertainty of standard and laxity of doctrine that prevents the separation so desired and yet so feared.

While the pastors and elders are thus contending in the mistiness of confusion, the congregations take little part in the controversy; with small exception, they would continue within the walls of the church, whatever change of pastors took place.

CONFERENCE BETWEEN THE ORTHODOX AND RATIONALISTS.

The interview between the delegates from the "Liberals" and the permanent Commission of the Synod has taken place; the result has not yet transpired. The place of meeting is the Presbyterial Hall at the Oratoire; the Liberal (Rationalistic) delegates are MM. Benoit-Germain, Corbière, Planchon, Schickler, and Schulz. The members of the (Orthodox) Commission are MM. Laurens, Mallet, Bois, Monnier, Vaurigaud, L. Vernes, Dhombres, Mettetal, Vernes d'Arlandes, Gaufrès, André, and Frossard. The Liberals ask for the withdrawal of the obligatory character of the Confession of Faith, and with that restriction, although unwillingly, they will accept the synodical *régime*. A Lutheran journal remarks that "a Church must confess her faith, for her faith is her very being, her

hidden life, and what makes her the body of Christ; on this point no concession is possible. Nevertheless the state of men's minds must be taken into account, as also the difficulties peculiar to our times; and a confession of faith should not be used as a cudgel to repel or strike an undecided soul, who, from often very honourable motives, has an honest repugnance to accepting a yoke."

THE FRENCH ACADEMY: M. GUIZOT.

While these painful and seemingly endless discussions are continuing, the French Academy, on receiving the successor of M. Guizot, had noble words for a noble life. M. Saint René Taillandier took up his political career. "Greatness is the characteristic of his life; his mind was of high and noble cast. He always seemed to have lived in the atmosphere of superior things." In referring to public education in France, a poor and meagre picture is drawn of it, notwithstanding its growth since the commencement of the age. "M. Guizot appears, and immediate change takes place. The College de France, the Museum of Natural History, the Observatory, the Oriental School, the School of Charts, the Libraries—above all, the Institute of France, before too much dispersed,—form a noble group at his touch, and become the focus of letters and science. M. Guizot gives his whole powers to the great work of the education of the people. Oh, it is not here, as with so many others, a piece of tactics and hypocritical falsehood! He gives himself to it, heart and soul, in the name of his political principles as well as his religious philosophy. He is fully persuaded that the popular, the true sound teaching worthy of the name, is an act of justice to the people and a necessity to society. . . . . When he returned to France after the storm, what serenity was in all his person! Nothing more noble and more amiable than the last years of his life. The man of warfare had disappeared, except perhaps in the internal affairs of the Protestant Church. Happy to please, he was always in full possession of his powers, but of powers which radiate, if I may so speak, arrayed in choice grace and persuasive sympathy. To this period belong his best productions; the 'Meditations on Christianity' of the elder follow up the lessons of the youthful master on civilization. His Memoirs form one of the most instructive and attractive books of our times. And while he speaks to men, with what gracefulness he tells the history of France to his grandchildren! Older children might learn much from these pages. France—the past, the future of France, were continually in his mind. And after our disasters, what invincible confidence he inspired in all around! . . . His *novissima verba* were an appeal to present generations. Let me repeat to you these last words: 'France,' he said, in a broken voice, when the hand of death was upon him, 'France is a difficult country to serve. She must be served, well served. France!' It was the last word uttered by this fine soul in departing to God." M. Dumas took up the side of the Christian philosopher. "M. Guizot," he says, "has defended Christianity against a witty and death-dealing scepticism;" and he strongly affirms that science stops short at the limit of life; whence it comes, whither it goes, is the domain of the spiritual, the principle of principles—God.

HOME MISSIONS.

Among the societies whose meetings took place in May was the *Société Centrale*, whose extensive field is ever widening since it commenced forty years ago at Bordeaux, and was seated on a firm basis in Paris in 1847. It claims to continue the work of the Synod of 1559, in its motto, "Faith and order in the Church, the Gospel, and Liberty." "The evangelization of our country is the present and most hopeful mission of our Church and of our Central Society," said Mr. Charles Frossard, in making the opening speech. The report shows a cheerful state of progress and of financial prospects: receipts, 207,815fr.; and expenses, 178,422fr. Its theological preparatory school is prospering in Paris; it has been the means of resuscitating or creating thirty-two Government places of Protestant worship, either among Protestants, whose faith would otherwise have died out, or among Roman Catholics. It forms churches and supports them until they become large enough to obtain State aid. "I received," says one of the pastors in connection with the society, "a letter of pressing invitation to visit some individuals desirous to see and hear me. In the drawing-room of my correspondent were eighty persons of the most cultivated society of the place. 'We begged you to come, Monsieur le Pasteur,' said the master of the house, 'in order to receive your evangelical exhortations.' During two hours, amid the most earnest attention, I explained the doctrines of salvation, after which each took my hand to press it, and to make me promise to come again. A month after, a letter still more pressing brought me to the same place before a still larger party. During the whole

evening I spoke of the Saviour and of His work of redemption; the assembly seemed most reluctant to break up. The next day mine host led me to the centre of the village, and, showing me a most tempting piece of ground, said, 'Monsieur le Pasteur, this ground belongs to me, and I wish to give it in order that a Protestant church may be built upon it; and, look! here are some stones I have had brought in order to get it done quickly.'"

RELIGIOUS LIBERTY.

Pastor Clavel, of Sancerre, who had been repeatedly fined during last year, lately obtained an audience of the Minister of Worship, who immediately relieved him of all fines, and authorized him to receive his catechumens to the Lord's Supper at Whitsuntide. Long before the time, the Protestant Church of Lamarche was crowded, and not a person could restrain tears when the pastor called the blessing from on High on the young people, and reminded them that it was the first time the Communion was given in Lamarche since the massacres, 300 years ago.

AWARDS FOR MERIT.

On the 28th of May, at the Winter Circus, the *Société de l'Encouragement au Bien*, irrespective of creed, met to give civic wreaths and gold and silver medals to 290 persons for various acts of virtue or literary efforts for the good of the people. Mr. Josiah Mason, of Birmingham, Dr. McMurty, of Belfast, as well as other foreigners, were among the number. The Protestant Pastor Passa, of Versailles, "for his admirable conduct during the war," received a silver medal; among the writers were M. Læplay, the worthy Secretary of the Exposition of 1867, for his books on the working classes; and among Protestants, Mme. William Monod, for her book on "Women's Mission;" Mme. Lieutier, for her "Men of To-morrow;" and Miss Blundell, for the two illustrated monthly journals, *L'Ami de la Maison* and *La Rayon de Soleil*.

The President of this society is M. de Larochefoucauld, Duke of Doudeauville; and one of the Honorary Presidents is the Cardinal Donnet, Archbishop of Bordeaux.

POSTSCRIPT.

THE COMPROMISE BETWEEN THE ORTHODOX AND LIBERALS.

Paris, June 23, 1876.

The negotiations are concluded; the Liberals and the Permanent Commission [or Standing Committee of Synod] have come to an understanding, subject to the Synod's approval at its next meeting. The document is as follows:—

"Paris, June 14, 1876.

"The Pacification Commission of the Liberal party declares, under reservation of the rights of its constituents, and in order to arrive at an agreement, that it accepts the Synodal Presbyterian Organization; that it acknowledges that the Declaration of Faith voted on the 20th of June, 1872, is the expression of the general faith of the Church; that that Declaration cannot, either in itself or its contents, be the object of attacks by pastors in the exercise of their functions; that the various ecclesiastical bodies have a right to repress such attacks by all the disciplinary penalties which are in their power.

"The undersigned members of the Permanent Commission, on their side, after having called to mind the limits of the powers entrusted to them, and after having expressly reserved the rights of the Church in their full intergrity, represented by the General Synod, pledge themselves, in the event of the declarations given above being accepted by the Liberal party, to propose to the next Synod, if they have the honour of being elected to it, the withdrawal of the request made to the State to approve the following synodical decision: 'Every candidate for the holy ministry must, before receiving ordination, declare that he adheres to the faith of the Church, as affirmed by the General Synod.' They substitute as a condition that the deed of ordination shall certify that the Declaration of Faith has been read by the candidate for the holy ministry before his ordination.

"The members of the Permanent Commission subordinate their pledge to the early meeting of a Synod called together according to the synodical conditions of the electorate; but if the Liberal Churches, in view of conciliation, agree to reconstitute in this manner the presbyterial councils and the consistories, it has been borne in mind that the mode of verification was left by the Synod to the prudence of the consistories, and that this acceptance would in no way fetter the right of the Churches to propose in the coming synods such a modification of the electoral regulations as may appear desirable."

Another question was the appeal to the Council of State that had to be stopped. Two Liberal members pledged themselves to obtain this concession from the Liberal party, who are to withdraw the appeal before the convocation of electors, provided that the Liberal conference about to meet at Nîmes shall approve of this course. It was also dis-

tinctly stated that all these concessions were made only in view of pacification, and that if they were not ratified by the Synod, the respective situations would remain just as they were before. This additional stipulation was signed on the 21st of June.

Protests are being made against these fatal steps. Pastor Vaurigaud withdrew from all responsibility in the matter on the 10th of June, saying that he had the painful, but also the clear duty to declare, that if he remained faithful to his mandate, he could not associate himself in any degree or in any measure with these resolutions; that he positively declined all responsibility in the consequences which must result from them; and he pledged himself to combat the decisions to the utmost of his power, being fully persuaded that they are bad, and of very dangerous consequence to the faith, to peace, and to the union of the Evangelical men of the Church.

The negotiators themselves, it seems, asked this question: "Are the inconveniences of the change, which we personally accept in our own name because it offers the chance of conciliation, are these compensated by the advantages of the immediate coming into action of the synodical *régime* accepted by all?" A fatal word, that of *expediency!* The flood-gates are open for faith to ebb out and unbelief to flow in!

BELGIUM.

ANTI-CLERICAL RIOTS.

It is just one year (says the *Times* of the 19th ult.) since we had to send a Special Correspondent to Belgium, in order to report upon some violent riots in its chief cities, and we have again, during the last few days, had to publish telegraphic accounts of similar disturbances. This time the occasion is the renewed success of the Catholic party in the elections. In the previous Chamber this party had a majority of fourteen, and the result of the elections is said to be that they will now have a majority of twelve. This reiterated assertion of Ultramontane ascendency has proved too much for the patience of the Liberal part of the town populations, and mobs have been committing acts of violence against the principal clerical institutions of the towns. At Brussels, at Antwerp, and at Ghent rioters have been parading the streets, hissing and hooting before Catholic clubs, institutes, and printing-offices, breaking windows, and in some places actually "wrecking" them. At Antwerp there was fighting in all parts of the town; the gendarmes had to charge the crowd; several persons were wounded and numerous arrests were made. At Brussels the Catholic institutions had to be protected by special bodies of the Civic Guard; and we have reported equally grave disturbances at Ghent. It may be doubted, perhaps, whether these incidents are rendered less or more serious by remembering that they were rehearsed last year on a far slighter pretext. Antwerp then broke out into something not far from civil war on no better provocation than that a school-boy had omitted to doff his cap as the host was carried by in the street. Catholic processions in other districts were insulted, and the Government had to interfere in order to maintain order. If violent riots could thus be provoked by the mere sight of Catholic processions, it is no wonder if the peace of the towns is disturbed by an election in which the contest between the two parties has been so close. But that popular feeling in Belgium should be thus perpetually on the verge of civil strife and bloodshed must occasion great regret to all who have the interests of the country at heart.

PRIESTLY ASCENDENCY AND POPULAR DISCONTENT.

The causes of such outbreaks are not far to seek. Belgium reflects in great measure the social and ecclesiastical conditions of France. As in France, the people of the towns and of the country are irreconcilably at variance. In the country the priesthood control a docile and unusually superstitious peasantry, whereas in the towns the great mass of the workmen are animated by a bitter anti-clerical spirit. These towns, moreover, contain flourishing Catholic institutions, which supply men and material for the support of the Ultramontane cause, not merely in Belgium, but in the adjoining countries of Europe. Next to Rome, perhaps, there is no such Ultramontane arsenal as in the great cities of Belgium, and since the war declared against the Roman Church in Prussia the Catholic orders have availed themselves in a still greater degree of the protection offered by the free institutions of the country. We have, therefore, the thorough-going Liberalism of the day brought into direct contact with the most uncompromising Ultramontanism in a degree to which no other country in Europe offers a parallel. The Government, by reason of its very excellences, is unable permanently to keep a strong hand upon the two rival parties, and the freedom of Belgian institutions is continually allowing them to come into collision. The

French contest respecting the rival claims of the State and the Universities has, for instance, been recently reflected in the Belgian Parliament, and the victory has remained with the Ultramontanes. The two parties thus feel themselves engaged in a mortal struggle; it is, moreover, the only great struggle of Belgian life, and the popular attention is concentrated upon it.

THE TWO IRRECONCILABLE FACTIONS.

These considerations, while they do not diminish the gravity of the case or excuse the violence of the contending parties, may serve to obviate any surprise which might otherwise arise at such outbreaks of passion among a population so industrious and orderly as the Belgian. The people have, it is notorious, shown a singular aptitude for the constitutional liberties which were, on their emancipation from Dutch rule, very liberally bestowed upon them. But in many respects the opposition which is now being developed all over Europe between the Ultramontane and the extreme Liberal parties is brought out in Belgium under some circumstances of exceptional aggravation. The language of the two parties is consequently sometimes so violent as to portend a recurrence to the most terrible scenes of the past history of the country. Last year, for instance, while an Ultramontane journal was instructing its readers that "Belgium must be cured by a bath of blood," a Liberal journal accepted the advice, and declared its readiness to see blood flow in torrents. It is not easy to see how this bitter animosity is to be suppressed; but it is satisfactory to observe that the Government have the power upon occasion to suppress any riots, and that they seem to use the power judiciously. The passions of the rival parties must be directed to the only arena in which they can be safely indulged—that of the Chamber of Deputies. It is fortunate, probably, that they have an outlet there; and the near balance of the two parties will probably serve to prevent any undue advantage being taken by either of the possession of a slight majority. It is, however, a painful spectacle which is thus presented by Belgium. The country is occupied by two irreconcilable factions, which, if we could believe their own wild cries of defiance, we might believe to be only restrained by the civil power from attempting almost mutual extermination. Both parties repudiate all compromise, and have pledged themselves to the most extreme form of their respective principles. Education may, perhaps, in time penetrate the peasantry sufficiently to undermine the Ultramontane power; but both in Belgium and in France this hope seems almost too distant to be taken into calculation.

PIO NONO'S MARK IN HISTORY.

The worst part, moreover, of the case is that, as we have intimated, it can only be regarded as an aggravated illustration of what is really the condition of most Roman Catholic countries in Europe. In Belgium, the contest is brought within compass and rendered visible; but the Bishop of Orleans proclaimed only the other day that the struggle was equally bitter in France. The Pope, who has just completed the thirtieth year of his pontificate, has achieved the work of proclaiming and setting on foot a real war between his Church and the Liberal classes of Europe. His Ultramontane supporters glory in such a result; but it wears the most melancholy aspect to those who have at heart the order and stability of society. It means in many countries the establishment of a bitter antagonism between the working class and the only representatives of religion, and a divorce between two of the most powerful impulses of human nature. The problem of civilized life is to combine the influences of religion with the craving for freedom and movement, and Pope Pius IX. will be memorable in history for having pledged the Roman Catholic Church to their permanent separation. Instead of reserving religion for the control of the conscience and the heart, he has made it a matter of politics and of force; and has announced that his Church will nowhere be at rest, or allow rest to any community, until she has asserted a complete control over the national as well as the individual life. For what purposes that control will be exercised the world well knows; and the victory of the Church is an impossibility. But the prospect of so hopeless a struggle is not the less alarming. The first condition of peace and progress is the practice of compromise, or, at least, combination between different powers and influences; and it is the characteristic evil of the present condition of things that the Pope, by making all such compromise between himself and society impossible, has condemned the whole Roman Catholic world, so far as in him lies, to the permanent condition of Belgium.

ITALY.

THE FREE CHRISTIAN CHURCH.

We have received the fifth Evangelization Report of the Free Christian Church in Italy. It is from the pen of the Rev. John R. M'Dougall, of Florence, and is a most interesting document. Instead of translating the reports of the evangelists stationed all over the field, as was the practice in previous years, he gives a general survey of the work; beginning in the north, and going southward, he gives the most noteworthy facts connected with each of the churches, glancing as he proceeds at such missionary problems as the brethren are endeavouring to solve. Some of the facts have already found a place in our pages; but there is much that is new in the report; and the whole is written in a lively and agreeable style. We must content ourselves with the following extracts:—

ALPINE CHURCHES.

Looking northwards to the massive chain of mountains which form the Italian frontier, I ought to mention that, up in these Alpine fastnesses, we have five interesting groups of believers, numbering from eight to twenty-five each, who send their little gifts to our treasury, are visited occasionally by neighbouring evangelists in the plain, and keep the light of Gospel truth shining in the midst of surrounding darkness. Beginning to the north of Turin, and going eastwards, these churches are Graglia, Edolo, Fara-Novarese, Sondrio, and Belluno. I had the pleasure of spending two days at the last-named two years ago, when an evangelist was being settled, who had, however, to be withdrawn last year on account of the crisis in America. As I had been advertised in the local journal as the Archbishop of the Protestant Propaganda in Italy, it was rather unpleasant to be so much stared at both in the comfortable hotel itself and while walking through the streets of the city.

MILAN.

And now we reach Milan, the largest of our churches, the cradle of the Free Christian Church in 1870, and in every sense a mother church, having supplied the rest of Italy with evangelists, colporteurs, Bible-women, teachers, and members in large number and of excellent quality. Some fourteen years ago, when there was an awakening among the artisans of Milan, this church was said to have 600 members in full communion, and was ministered to by three evangelists, Tealdo, Rossi, and Lagomarsino, the last only of whom is alive and busy, and blessed in his loved employ of winning souls. Notwithstanding fractional withdrawals, through personal feeling, and an immense reduction of the ranks through emigration to foreign countries and emigration to other parts of Italy, as one province after another gained its liberty, there are still 250 communicants, and 100 children in the Sabbath-school, who are gathered and brought by the deacons in omnibuses. About £100 in all was collected for various objects, and twenty-five persons were admitted for the first time to the Lord's Table during 1875.

BASSIGNANA.

Twenty-five miles south of Milan, as the crow flies, we reach Bassignana, an agricultural borough on the River Po. The Bible is in every household, and the whole district seems under Gospel influence. All the services are crowded, and the outside population is sympathetic. On my first visit I found one of the 150 members preaching at a street corner to eighteen sunburnt and toil-worn field labourers. I have nowhere seen the fruits of the Gospel so apparent as in this place. When you arrive, you have to visit all the families in rotation, for the preacher of the Gospel is highly esteemed and personally beloved, for his Master's and his work's sake. In each dwelling of these well-to-do though common people—each of them possessing a strip of vineyard on the hill—refreshment is at once put upon the table in the shape of a bottle of their own wine. Of course, we are discouraging drinking habits both at home and abroad; still, I cite the fact as one among many other proofs of genuine Christian affection and hospitality. I confess that I never preach with such freedom and *birr*, either in English or Italian, as among these Bassignana brethren, who will hang upon your lips till midnight, and whose wives and daughters and sturdy young men are as regular in attendance and as loyal in allegiance to the cause as their husbands and fathers. Indeed, the heat was so great, even in the winter season, in the largest hall we could obtain, that, to save the health of evangelist and people, I was driven to purchase. The dear old mayor for £600 sold me two large buildings, with a wide open court between, in the very centre of the village. One of these had been an old church, but presently is used as a hayloft. It is 20 feet wide, 40 high, and 60 deep, and will shortly be opened as an Evangelical church, the repairs being paid for by the people. My only difficulty arose from the circumstance that the property acquired faces the parish church. In

securing premises we make it a point not only to keep far away from all other missionary brethren who may happen to be in the same town or neighbourhood, so as to leave them an extensive field of labour, but also from the Roman Catholics, so as to avoid unnecessary collision. My scruples were, however, overruled, for I was assured that the priest was simply nowhere in Bassignana, and that the very beadle of the church was oftener present in the Evangelical than in the Popish place of worship!

ITALIAN SCEPTICISM.

When Italy opened to the Gospel, many warned us that there would be seen an uprising of giant infidelity, as a reaction from Romanism. Strange to say, this did not immediately take place, though we were on the look-out for it. For five or seven years the Bible was afield, and not a whisper was heard of organized or energetic scepticism. The hand of God had been so visible in the affairs of Italian unity and independence, that even infidelity held its breath for a time. But, alas! the works of Renan and Strauss have done their work too well. One and another freethinking society arose, the members of which bury their dead without the intervention of priest or pastor. Blatant irreligion, in hybrid forms, covers the land. Men in exalted positions are not slow to utter forth their impieties. Doubtless there are members of our home legislatures who have no faith in the Unseen, but the tone of surrounding society prevents its expression. It is otherwise in the Italian Parliament. There men are not ashamed to rise in their places, and scout the very thought of a living and personal God. Indeed, it is this phase of things which fills the minds of experienced evangelists, particularly that of Gavazzi, with alarm for the future. For Popery there is no fear. It has lost all hold on the intelligence of the country. When challenged to discussion, the priests either beat a timely retreat or are easily discomfited, even in the judgment of their adherents. But to meet the varied forms of rampant unbelief requires thoughtful preparation, and one of my most anxious employments of late has been to provide the very best works of Christian writers in Great Britain and America, so that our young men preparing in the Roman College for the Gospel ministry may be thoroughly equipped for the coming struggle with spiritualism, materialism, and every other form of modern doubt and error.

GERMANY.

[From our own Correspondent.]

——, Prussia, June 21, 1876.

THE PRUSSIAN CHURCH CONSTITUTION.

The Bill for legalizing the new Church Constitution in Prussia has now become law. It was discussed during two days in the House of Lords. Some warm-hearted friends of the Evangelical [National Protestant] Church protested against the great influence reserved for the State in Church affairs, but the majority thought it wiser to accept that which was given. It was due, however, to the House of Lords to have amended the Bill in some way to its advantage. Not a law, but only the consent of the Cabinet is necessary when the fixed limit for church taxes is exceeded. Then the House of Lords rejected the clause which directed that the appointment of theological professors should be exclusively in the hands of the State. If this point is passed over in silence, the present state of things remains, and the Minister for Public Worship will continue to appoint the professors of divinity; but, at least, he is not prevented from consulting the Church authorities on the matter, and the hope remains that the Church may some day gain her legitimate influence in the appointment of these men, who are to train her future ministers.

Dr. Falk, who had used all his influence in the House of Lords in favour of the Bill, also did what he could to obtain the consent of the House of Deputies to these amendments. He succeeded, and in a very few days after the last debate in the Lower House, the enactment was promulgated as having become law. The Prussian Church Constitution is therefore now a fact, and even those whose ideals have not been realized will have to work with it. We trust that especially all Evangelical Christians will not be prevented by their misgivings about the matter from doing what is in their power to make the Constitution work for the benefit of the Church.

CITY MISSIONS.

The Church will often have to learn from her enemies. During one of the above-mentioned debates in Parliament, Professor Virchow, one of the leading members of the Progressists, a clever doctor of medicine, but a thorough infidel, remarked, that in one respect he acknowledged that the Church

ought to have larger means of influence. He said, that with the present limited number of clergymen, especially in the larger cities, it was impossible to exercise great influence over the people. The Church ought to have a kind of episcopate,—men going among the people from house to house. With these words he certainly, with great truth, described what is the duty of the Church, and the City Mission formed in Berlin has acted wisely in seeing in these words a recommendation of its work. The City Mission in Berlin is still at its beginning, but yet it can thank God for success. One proof of its efficiency is, that a certain "Liberal" parochial council has protested against having a city missionary in the parish. This protest was discussed in one of the Berlin district synods, in which also "Liberalism" prevails. The discussion ended with a resolution that city missionaries can only exercise a useful influence when they act in accordance with the views of the representatives of the congregation!

THE SYNOD IN HANOVER

has now terminated its work, after coming to an understanding with the Church Government on a law for religious marriages. This law sanctions a marriage ritual which, though recognizing the validity of civil marriage, differs as little as possible from the old ritual, and ought to satisfy all Christians; only a small minority of extreme Lutherans voted against it. This same law allows the exclusion from Church privileges of all those who neglect to have their marriage solemnized in church, and fixes all those circumstances under which a pastor may refuse the religious ceremony when the marriage is against the divine law.

RELIGIOUS CO-OPERATION.

We must, on the whole, acknowledge with gratitude that the struggles of the present day have increased the good feeling between the Lutherans in Prussia and the friends of the Union [National Protestant Church, in which are united both moderate Lutherans and Reformed]. They have stood together in the General Synod, and this is repeated in other voluntary religious gatherings. Let us hope that this may continue in the ordinary work of the different synods, and thus contribute to the efficiency of the Church.

THE UNIVERSITY OF HEIDELBERG

has always been the exclusive domain of "Liberal" theology. A constant and steady decrease of theological students has been the consequence. Now there are only nine remaining. What an expense for the Grand Duchy to keep up,—almost as many professors of divinity for so few students! Everybody feels that something must be done. The believing people in Baden, who generally meet every year at Durlach, petitioned the Government to appoint at least one "orthodox" professor. Certainly, that would be the best thing to give new life to the University. They also petitioned that eventually stipends should be given equally to young countrymen studying at universities in other German lands. Both have been refused. The Government and its "Liberal" supporters, on the contrary, wish to increase the stipends of those who study at Heidelberg! But such means will be of no avail. The study of theology offers no bright worldly prospects in the present age; those who undertake it do it from better motives, and they will always be drawn whither the true Gospel is taught.

SYNOD OF THE OLD CATHOLICS OF THE GERMAN EMPIRE.

As many of your readers follow the Old Catholic movement in Germany and Switzerland with lively interest, you will be glad to hear the result of the third German Old Catholic Synod, which has just been held at Bonn on the Rhine.

It began on Wednesday, June 7; thirty-one clergymen, including Bishop Reinkens, several Old Catholic professors, and seventy-seven laymen being present as deputies from the different congregations scattered over the German empire (excluding Switzerland). The chief reason of its being convoked was the question whether clerical celibacy should be retained or not. The work of Professor Schulte, "Der Cœlibatszwang und dessen Aufhebung," published last winter (in which he proves by exegetical, historical, juristic, and moral reasons the utter untenableness of compulsory celibacy, and proposes that priests should be allowed to marry, but only once, as in the Greek Church), had created a great sensation and caused the question to be debated amongst all Old Catholic congregations. Many leading members of this small community were rather dissatisfied at the appearance of that book, as they feared their Ultramontane adversaries would draw weapons from it to defame the whole movement, and as they believed the broaching of this question to be inopportune and premature. However, it was taken up so warmly, especially in South Germany, some of the priests there openly showing their readiness to enter into matrimony, others in Switzerland being already married, that it was absolutely necessary to arrive at an

estimate of the opinion of the Church in general, in order to secure unison in action. Döllinger himself was not present, but he had expressed his opinion by letter, that the Synod should vote against the abrogation of celibacy.

The Synod having been opened on Wednesday, June 7, by Bishop Reinkens, Professor Schulte read a report about the extension of the Old Catholic movement during the past year. It contained the following interesting statistics: The kingdom of Prussia has now 35 Old Catholic congregations and associations (the latter being the nuclei of future congregations), the Grand Duchy of Baden 44, Hesse 5, Oldenburg 2, Bavaria 31, and Wurtemburg 1. The whole number of heads (children included) is in Prussia now 20,524, in Baden 17,203, in Bavaria 10,110, in Hesse 1,042, in Oldenburg 249, in Würtemburg 223. The number of Old Catholic clergymen in Germany is at this moment 60, having been doubled since the Bishop was elected in June, 1873. (In Switzerland their number is 49.)

Upon a motion of Professor Reusch, it was then resolved that the German ritual, which the Administrative Council (the "Synodal-repræsentanzs") had drawn up, should be adopted by all congregations.

In the afternoon's session of the same day (June 7), Professor Schulte made a report on the various proposals sent in by various congregations on the question of celibacy. The debate which followed showed that the opinions widely and fundamentally diverged, some members speaking in favour of the direct abrogation of that law, whilst they willingly acknowledged voluntary celibacy to be meritorious; others considered its abrogation inopportune at present; others brought principles to bear on the retention of the law. (Perhaps they feared, and not without good reason, that a direct abrogation might induce Popish priests of very doubtful character to join their ranks.)

In the following day's session (Thursday, June 8), the Administrative Council moved that all proposals for the abolition of celibacy should be laid aside, and this was nearly unanimously passed (only eight votes being against it). The same large majority accepted the following motion: That the Council should decide at what time this question should be reconsidered, and that meanwhile the betrothal as well as the marriage of clergymen should be unlawful. On the other hand, the motion was carried, that when a clergyman resigned his office the solemnization of his civil marriage in the church should meet with no hindrance. A motion about doing away with auricular confession for children was declined by a great majority. The remaining resolutions were of less general importance.

It is remarkable that the great majority of the lay deputies were not in favour of the abrogation of celibacy. Time must prove, however, whether all clergymen, some of the Badensian especially, will submit to that decision. The general opinion of the congregations seems to be rather divided, some of those in the south being more for immediate abrogation, whilst those in the Rhenish provinces and Westphalia would at present be greatly shocked at it. But in Switzerland the great majority of the congregations is for immediate abolition.

This has been proved by the Congress of the Swiss Old Catholic congregations held at Olten at the same time as the Synod at Bonn. The principal question there was the election of a bishop for Switzerland. The choice fell on Professor Herzog in Berne, formerly pastor in Lucerne, and then in Olten. After a day's consideration Professor Herzog accepted the appointment. On June 8 he was solemnly proclaimed Bishop, and the *Te Deum* was sung. The Synod in Bonn sent a congratulation by telegram. The proposals of the congregation at Bâle about the abolition of celibacy and compulsory confession were accepted by the Congress with but slight alterations.

Henceforth, therefore, different customs will prevail in some points in the Old Catholic congregations of Switzerland and those of Germany. But that will not hinder their uniting at the Lord's Table. Professor Herzog will probably be shortly ordained by Bishop Reinkens as Bishop of the new diocese of Switzerland.—*Record German Correspondence.*

AMERICA.

THE CENTENNIAL EXHIBITION.

Sir Charles Reed, President of the London School Board and British Commissioner on Education to the Philadelphia Centennial Exhibition, was among the foreign representatives received at the Judges' Hall in that city on May 24. A collation followed the reception. It being the birthday of Queen Victoria, the health of the Queen was proposed by General Hawley, to which Sir Charles re-

sponded, and, in the course of his remarks, said: "I must congratulate you, sir, on being at the head of an exhibition unparalleled in the history of international displays, so far as my observation has extended. I was upon the jury at the London Exhibition in the year 1851, and have visited every European exhibition held since that time, and I say without hesitation that, so far as I have yet been able to examine it, the display you have made in Fairmount Park eclipses everything I have seen. It may be fitly compared to a great feast, an intellectual feast, and I believe it will greatly advance not only the material position of our countries, but that it will afford to the world a guarantee that in gathering us together you have the interests of peace at heart, and that this will contribute to cement the good feeling at present existing between the nations represented here."

NORTH AND SOUTH.

Fraternal relations have at length been established between the Northern and Southern Methodist Episcopal Churches. The delegates from the Southern Church to the General Conference of the Northern Church, which met in May last at Baltimore, brought the most cordial greetings from the Southern Church, and the Conference appointed a commission to meet with one from the Southern Church, to consult upon a settlement of "all outstanding differences, whether real or imaginary." This Baltimore Conference was an occasion of peculiar interest, as it was just one hundred years in the May of this year since the first annual conference of preachers of the Methodist Church assembled in the same city. In Baltimore again, in 1784, the Church assumed its independency, and fairly entered on that wonderful career of aggression which is so striking a feature of the religious history of America for the century. "In 1776 the Methodists were almost absolutely nowhere among the demoninations; in 1876 they are at the head, presenting a membership of a million and a-half."

The Presbyterian Churches, North and South, have, like the Methodists, we are happy to learn, re-established fraternal intercourse. The Northern Presbyterian General Assembly, which met at Brooklyn, in reply to a telegram from the Southern Assembly, in session at Savannah, intimating a readiness to consider any fraternal communications, the General Assembly in Brooklyn adopted a resolution expressing a cordial desire to establish fraternal relations with the Southern Assembly on terms of perfect equality and reciprocity. It was ordered, amid great applause, that the resolution be telegraphed to the Southern Assembly, some three or four members only objecting.

ADDITIONS TO THE CHURCHES.

The Boston *Congregationalist* gives a detailed list of additions to the churches on Sunday, May 7. It numbers 2,765, of whom 2,204 were by "confession." The same journal says: "May the 7th was a Sabbath long to be remembered. As a day, it was one of rare loveliness, especially as coming after several weeks of cloudy, chilly weather; and with the warm sunshine following on a gentle rain, it seemed as if one could stand out of doors and almost see and hear things grow. Nature could hardly have provided a more fitting frame for the picture that was presented in so many of our churches all over the land. Such an ingathering of new members has not been witnessed for a long time. The figures [given above] can only approximate the total of accessions. It has been a busy winter, and this harvest of the spring is a glad one. Thanks to Him whose Word has brought forth its fruit."

THE LATE DR. SPRAGUE.

The venerable Rev. Dr. Sprague, whose eminent and honoured name has been before the churches of our country for more than half a century, died at Flushing, Long Island, on Sunday, May 7, at the good old age of eighty-one. Dr. Sprague was born in Andover, Conn., graduated at Yale in 1815, studied theology at Princeton, and began his ministry with the First Congregational Church at West Springfield in 1819. In 1829 he became pastor of the First Presbyterian Church of Albany, and so remained for forty years. Since 1869 he had lived in retirement at Flushing. Dr. Sprague's ministry was a life-work in itself, and largely helped to bring to the Albany pulpit the fame it has come to wear. But his other services to religion and literature were conspicuous and will be enduring. His published works comprise more than twenty volumes, nine of which, large octavos, constitute the unique and very valuable "Annals of the American Pulpit;" and extensive series of biographies of eminent American preachers of all denominations. His peculiar studies and tastes led him to be an enthusiastic and diligent collector of literary memorials. A library of pamphlets, which he presented to the New York State Library in 1875, was one of great size and value, and his collection of autographs was probably one of the largest and finest in this country. In personal appearance and character Dr Sprague was as notable as in his labours. He was of imposing stature

and courtly manners; yet gentle, tender, and affable to all. With a certain stateliness of carriage, which imparted great dignity to his presence, was mingled a remarkable kindliness of spirit, and the young man as well as his equal in years, the stranger as well as his familiar acquaintance, enjoyed the favour which his amiable nature loved to dispense. Always inspiring respect, he never failed to awaken affection, and no one who ever knew him will fail to mourn for him as for a friend.—*Boston Congregationalist.*

Home Intelligence.

UNION OF ENGLISH PRESBYTERIAN CHURCHES.

The consummation of the union between the English Presbyterian Church and the United Presbyterian Church in England, took place in the Philharmonic Hall, Liverpool, on the 13th ult. The final business of the two bodies as separate synods was transacted in two churches in the town belonging to the separate bodies, and then the members of each Synod marched in procession to the Philharmonic Hall, where, arriving simultaneously, they mingled as they entered, and thus typified the union which was about to be consummated. In addition to the ministers and elders of the two Synods, and a very large attendance of the general public, there were also present deputations from the Free Church of Scotland, the Presbyterian Church of Ireland, the Presbyterian Church of Victoria, and the Nonconformist ministers of Liverpool. The two Moderators having taken their seats, the business was opened with devotional exercises. After the transaction of the formal business, the Clerks of the two Synods read minutes of their proceedings with reference to the union, the Moderators made declarations, and the Moderators and Clerks signed documents. Then, the reports say, the two Moderators extended to each other the hand of fellowship—an example which was followed by the clergy of either Synod, the whole of the vast congregation of ministers and people standing the while, and loud and renewed cheering marked the fact that union had been consummated. The Rev. Dr. Dykes next constituted the Synod of the newly-formed Church, "The Presbyterian Church of England," with prayer. The next business was the election of a Moderator, and the Rev. Dr. Anderson, of Morpeth, was elected. Having taken the chair, he proceeded to say that from the imperfection of the human understanding, from the influence of education and habit, and the diversified capabilities of the finite intellect for the reception of truth, entire unanimity could not be secured among all professing Christians in regard to doctrine and modes of worship, and therefore it was expedient that they should constitute separate religious societies, which, though outwardly distinct one from another, might yet maintain their mystical union. But more than that was required of those who were of one mind in regard to doctrine, worship, and Church government. They were bound to be one in external organization. They, as English Presbyterians, or United Presbyterians, had felt the pressure of that obligation forcing them into their present position, and therefore they could not remain content with having the wall of separation between them lowered so far that they might shake hands over the top of it, as they had for some time been doing. They determined to level it to the ground, and, as they were one in aim and object, to be henceforth one in name. It was surely not unreasonable to hope that from the increment of power acquired by their corporate life they should be able more effectually to fulfil their mission in England, in confronting the world of unbelief and the multiform legions of evil.

Subsequently addresses of congratulation were delivered by the different deputations, and at the adjournment of the Synod there was a celebration dinner in St. George's Hall.

The Synod met again in the Philharmonic Hall in the evening, under the presidency of the newly-elected Moderator. The Rev. Professor Chalmers, D.D., moved a resolution that the Synod put on record its gratitude to God upon the occasion of the union. He said that a distinguished statesman had recently adverted to disintegration as the leading danger and almost the characteristic tendency of Evangelical Protestantism, and that this had been largely exemplified by the Presbyterian Church. He hoped that Mr. Gladstone would take note that, whatever their history may have been, the movement of the Presbyterians in the present day was in the opposite direction. In the Colonies, in America, in Scotland, and now in England, the Presbyterians were learning to refuse to perpetuate differences. They were putting an end to severances, gathering together their scattered resources, and preparing, by the closing of

their ranks together, as no other body of Christians did, to act together with precision and force in dealing with the common enemy of Christianity. Their past separations had accomplished the end for which, in the providence of God, they were designed, and taught men lessons that would not be easily forgotten, but had a most important bearing upon the progress of Christian truth. He believed the example of the Union would be fruitful, and he looked forward to the day when in Scotland they would feel that the union of Churches was to be prized more than the union of any Church and State. The Rev. Professor Cairns, D.D., in supporting the motion, said that in England, at present, indifference, superstition, and materialism were more rampant than before, and it would be the mission of the united Church to grapple with these enemies. The motion was adopted in due form.

Mr. Headley, of Bishop Auckland, announced his readiness to give as a thanks-offering a sum of £5,000 a-year for five years. The Clerk announced that another donor was willing to endow a third chair in the Divinity Hall, and that Mr. Sinclair, of Liverpool, would give a theological scholarship to the value of £30 per year. On the motion of Mr. H. M. Matheson, it was resolved to initiate a fund applicable to various Church purposes as a memorial of the day's event.

The Edinburgh *Daily Review* says that one of the earliest results of the union which it confidently looks for is the adhesion of well-nigh all the eighteen congregations which exist as the representatives of the Scottish Established Church on English soil, of whom the leader is Dr. John Cumming.

CHURCH OF SCOTLAND.

The General Assembly of the Church of Scotland, which has been holding its sittings in Edinburgh, was opened with the usual State ceremonial. The Earl of Galloway, as Her Majesty's Lord High Commissioner, after holding a levée at Holyrood Palace, proceeded to St. Giles's Cathedral. The sermon was preached by the retiring Moderator, the Rev. Dr. Sellar, of Aberlour. The service over, the Assembly was constituted in the hall. The Rev. Dr. Cook, of Borgue, was elected Moderator, and the Queen's letter was read, intimating her usual gift of £2,000 for the religious instruction of the inhabitants of the Highlands and Islands of Scotland. A committee was appointed to deal with Dissenting ministers, should any seek to be admitted into the communion of the Established Church.

The report on Sabbath-schools gave the number of schools at 1,827, with 165,471 scholars and 15,336 teachers. The report on intemperance expressed the view that the Church is the one agency competent to do battle with drunkenness, and that she must carry it on by her own instrumentalities. In adopting the report, the Assembly commended the newly-formed "Church of Scotland Temperance Society" to the favourable consideration of ministers and members of the Church. The education report, which was adopted after an animated discussion, set forth that arrangements had been made for reducing the number of schools belonging to the Church. The speakers were divided on the question of religious instruction inspection; on the one hand, it was declared unnecessary, and on the other, imperative, if disastrous results to the nation, in a religious sense, were to be averted. The report on Christian life and work suggested that a larger proportion of the membership of the Church might be engaged in Christian work. Dr. Phin presented the Home Mission report, and incidentally remarked that as lay preaching was contrary to the law of the Church, the committee had given it no encouragement. The statistical report showed that the revenue of the Church from its various agencies amounted, during the past year, to £350,621, as compared with £282,834 in the preceding year.

The Dunse Innovations case occupied the Assembly for some time. It referred to practices introduced by the minister of that parish, and was disposed of by the Assembly, affirming the decision of the Synod, ordering the removal of the offensive innovations, consisting of altar-cloth and cross. The "Elgin Instrumental Music case" was settled, permission being given to an overwhelming majority of the congregation to introduce instrumental music into Elgin parish church.

The report of the Endowment Committee showed that during the past year twenty-five churches had been endowed, making a total of 1,473 churches and preaching-stations, or an increase of 235 over the strength of the Church before the Disruption of 1843. It was proposed to raise funds at once for the endowment of another 100 churches, towards which Mr. James Baird and his partners have agreed to subscribe £16,000. Dr. Wallace moved, in addition to the proposal for approving this report, to the effect that in future the committee should accept no assistance from the Baird Trust or any other source until they had reported the conditions upon which that assistance had been given. The

Doctor assailed the constitution and influence of the Baird Trust, describing it as being wrought upon a system of payment by piece-work, as tending to create a governing body outside the Church, which was degrading and unconstitutional. On a division, Dr. Wallace was left in a minority of 28 as against 206.

The Interim Act on the admission of ministers of other Presbyterian Churches was made a standing law of the Church. Dr. Phin maintained that the proper place for a Free Churchman holding the principles of 1843 was the Established Church. Dr. Wallace opposed the Interim Act. They all remembered the old story of Diogenes, who went about the city of Athens with a lantern, seeking for an honest man. Now it seemed to him that by this kind of legislation the Church was just converting itself into a sort of inverted Diogenes. It was going about with a sackful of tiends and material temptations in order to seek for apostates, and to attract individuals into its communion by the bribe of temporal considerations, when it ought to desire the return only of those whose disinterestedness had been tried and proved.

The Patronage Compensation report stated that patronage had been claimed by 120 patrons for 242 livings, the total compensation being fixed at £59,000. As, however, this was only payable as vacancies occurred, the raising of £3,000 a-year for twenty years would meet the whole claim. The Home Mission receipts were £6,000 above the average annual income.

An overture from the Presbytery of Lewis, requesting the Assembly to ask for a Royal Commission to inquire and report as to the best method of arranging a union with the other Presbyterian Churches, was discussed, and eventually withdrawn. There was no report from the Union Committee, which Dr. Wallace characterized as a "Utopian committee," and as such ought to be discharged. An overture which declared Church of England clergymen amongst others eligible for admission into the Scottish Church, was rejected in favour of an amendment declaring Presbyterian ministers alone eligible. The proceedings terminated after a closing address from the Moderator.

FREE CHURCH OF SCOTLAND.

The General Assembly of the Free Church of Scotland and the Synod of the United Presbyterian Church sat in Edinburgh simultaneously with the General Assembly of the National Church. The Free Church Assembly Hall was densely crowded at the opening. The retiring Moderator, Dr. Moody Stuart, preached on Christ's prayer for unity. Dr. Thomas M'Lauchlan, of St. Columba's Church, Edinburgh, was elected the new Moderator by acclamation. Dr. M'Lauchlan proceeded thereupon to deliver his address, in the course of which he made pointed allusion to the withdrawal of two Free Church ministers, and intimated that "no man who could see the length of his foot into the future," could doubt that the issue of the present state of things must be disestablishment. As in the Established Assembly, a loyal address to the Queen was ordered to be drawn up.

The report on religion and morals stated that living, active religion had taken the place of coldness and formality, but those who had benefited by the revival movement were a very small minority of the population. In the interest of morality the report advocated the discontinuance of Sabbath evening services in rural districts, the time being left for family catechizing. The College report stated the application of the White bequest of £13,000, and Mr. Fulton's gift of £8,000, mentioned the raising of £10,000 towards a fourth chair in Aberdeen College, and announced the legacy of £17,000 to the new College by a lady. The Foreign Mission report, which was presented by Dr. Duff, stated that £70,000 had been raised by the Church for missions abroad, but lamented the deficiency of labourers.

Sir Henry Moncrieff moved a resolution on the principles of the Church. It was to the effect that nothing in recent legislation has altered the attitude of the State to the Church which led to the Disruption; that the Free Church should not be moved from the ground she has taken up; and that a committee should be appointed to consider the expediency of issuing a popular statement of the Church's principles and position to guard the people against misleading influences. Dr. Begg moved an amendment, as did another member of the Assembly; an animated debate followed; and Sir H. Moncrieff's resolution was carried by a large majority.

The Sustentation Fund report was presented by Dr. Wilson. It showed the total amount contributed during the year to be £166,447. The total sum collected by the Church for all purposes had been £524,250. Mr. Main (Edinburgh) moved the adoption of the report, and the maintenance of the scheme on its present footing for three years, which was seconded by Mr. W. Wood, and agreed to. Mr. Musabini, a Greek

Christian from Turkey, next brought before the Assembly the condition of Christians in the regions where Christianity first took root. He showed that while the Turks were only a million and a-half, the Christians in subjection numbered twelve millions, the former relying solely upon the sword to maintain their ascendency and keep the yoke on the necks of the Christians.

Education, intemperance, Sabbath observance, and other topics engaged the attention of the Assembly; but the most important of its proceedings during the present year was the reception of the Reformed Presbyterian Church (the Cameronians), which had agreed to unite with the Free Church. Members of the Reformed Synod, seventy-two in number, entered the hall and took the seats assigned to them. The formal Act of Union, which was read by Sir Henry Moncrieff, provided that the United Churches would still preserve the name of the Free Church of Scotland. The adoption of the Act was recommended by Dr. Goold, Moderator of the Reformed Presbyterian Church. Sheriff Campbell moved the appointment of Dr. M'Lachlan as Moderator of the Assembly of the United Church, and the re-appointment of the various office-bearers. The Moderator then addressed the House, and welcomed them. Dr. Goold, in reply, referred to the honourable way in which the union had been brought about.

UNITED PRESBYTERIAN SYNOD.

The United Presbyterian and Reformed Presbyterian Synods have lately held their respective sittings in Edinburgh. In the United Presbyterian Synod, the Rev. John Rankine, of Cupar-Fife, was elected Moderator. The first business of general interest was the consideration of the report on general statistics. It appeared that the membership of the United Presbyterian Church for the year 1875 was 190,242, being an increase of 2,481 over the number in the previous year. The amount contributed last year by congregations for congregational purposes was £293,756, being an increase of £32,765. The total income from congregational sources was £379,717, which gave an average income to each congregation of £612. It was reported that a capital sum of £33,000, supplemented by annual subscriptions amounting to £600, was available for the support of the new Theological Hall. Dr. Harper was elected Principal of the new College. It was resolved, by a large majority, to approve of the union of that portion of the United Presbyterian Church situated in England with the Presbyterian Church in England. Mr. Middleton (Glasgow) submitted the report of the committee appointed to consider the decrease or inadequate increase of the membership of the Church. During the last ten years the increase of the membership of the Church over the whole of Scotland had not been proportionate to the increase of the population of the country. The census returns showed an increase of 10 per cent., while the increase of the membership in the same ten years had been under 6 per cent. In looking more attentively into the decrease relatively to population, the committee found that it had occurred chiefly in large towns and cities. On the presentation of the report of the Committee on Disestablishment and Disendowment, Mr. Graham (Dunfermline) brought under the notice of the Synod the subject of the proposed monument in the churchyard of the Abbey of Dunfermline to Thomas Gillespie, which the Government would not allow to be erected there unless the most important fact in the history of the founder of the Relief Church—his expulsion and deposition by the General Assembly of the Kirk—was suppressed from the record. A suggestion had been made that the word "deposed" be erased and "seceded" substituted, but to this the Presbytery of Dunfermline would not assent. Dr. Cairns (Berwick) moved, "That the Synod hear with surprise and regret of Her Majesty's Board of Works' refusal, and remit to the Disestablishment Committee to co-operate with the United Presbyterian Presbytery of Dunfermline with power to memorialize the Government in regard to the matter." The motion was adopted. A resolution proposed by Professor Calderwood was carried by a large majority to the effect that the Synod could give no countenance to the dogma that the use of the fermented juice of the vine was sinful. It was agreed that the next meeting should be held in Glasgow.

At the meeting of the Reformed Presbyterian Synod, the principal business was the consideration of a proposal to unite with the Free Church of Scotland, which was agreed to with but one dissentient, and afterwards carried out, as stated in our account of the proceedings of the Free Church Assembly.

RITUALIST ADVANCE.

The ultra-Ritualistic organs are jubilant on the progress of their anti-Protestant movement. The annual meetings of the English Church Union (or E.C.U.) at Freemasons' Hall, and the Confraternity of the Blessed Sacrament (or C.B.S.) at Cannon Street Hall,

are described as "the leading features of the last week." These two organizations are regarded as subsidiary to each other, the one being intended to defend the doctrine and discipline of the Church of England, the other "to promote holiness of life in especial connection with the Holy Eucharist." The array of names, clerical and lay, as published by the *Church Times*, seems scarcely to warrant the boast of increased numbers or influence. Still, it is asserted that the E.C.U., which has now existed for seventeen years, has 2,400 *clerical* members; whilst the *Church Times* adds: "According to the latest statistics at its command it appears there are now on the roll of the C.B.S. 800 *priests* associate, and 8,500 *lay* associates." It was further stated in a public advertisement that on the morning of the anniversary there would be an early celebration of the Blessed Sacrament in upwards of fifty London churches, for the intention of the Confraternity, and also in nearly eighty country ones for those members who could not manage to come to town for the occasion.

These numbers are sufficient to show a considerable advance of Ritualism, accompanied by the confessional, especially in the diocese of London. The early Communion, in honour of the anniversary of the C.B.S., was, as stated to be, held in fifty London and only eighty country churches. . . . We are now gravely told that there is a third organization at work, which constitutes "a new feature in this year's anniversary of the E.C.U." "A Working Men's movement" is darkly shadowed forth as having been put in motion, and one which is almost as large as that which it has taken the E.C.U. seventeen years to create. The following statement of the numbers of the E.C.U. we can accept on the authority of the President and Council: "The total number now on the books of the Union is 13,877, composed of 2,420 clergy, 5,583 laymen, 5,080 women-associates, and 794 ordinary associates, forming a united and compact body of communicants of the Church of England, pledged and determined to defend her doctrines to the utmost of their power."

We must, however, regard the estimate made by the *Church Times* as wearing a very apocryphal aspect. Taking the imaginary body of 14,000 working men, and adding it to the ascertained members of the E.C.U., we are told that, combining these known and unknown quantities, and "taking these two bodies and the C.B.S. into account, we suppose that we could put at least 30,000 communicants into line; yet after all, how trifling is this force compared with that which it might be! The E.C.U. alone has 2,400 clerical members; and surely each of them might answer for fifty communicants? If so, the Union should have at least 120,000 adherents. . . . . The Working Men's movement, however, is that to which we attach most importance. We never believed that it would be possible to make much way with the artisan class until we had secured the inestimable advantage of an artisan *propaganda*—until we found men able and willing to carry the movement to their comrades in their factories and workshops and places of resort." It is added, that "we are even sanguine enough to contemplate the formation some day of a great guild to supersede to some extent the Odd Fellows and similar societies; and so gradually to elevate the toiling millions in the social scale."

Such are the dreams of the ultra-Ritualists, and although they are themselves wild enough, yet it must not be forgotten that there are Jesuits at work, who could not have better tools at their disposal than those who are, both in high quarters and in low, labouring to discredit the Protestant Reformation in bringing about the overthrow of the Church of England. Nor can we conceal the fact, that we look with far greater alarm on the combination of Evangelical missions with sacerdotalism, the confessional, and ornate services which may fascinate the eye and ear whilst turning away the heart from the things that are spiritual and invisible.—*Record*, June 19.

THE WESLEYAN METHODIST CHURCH.

The Committee of ministers and laymen appointed by the highest authority in Methodism, to consider the subject of lay representation in the Conference, met on the 6th ult., in the Centenary Hall, and occupied that and the two following days in deliberation. In the absence, from illness, of the President, the Ex-President (Rev. Dr. Punshon) filled the chair. The first resolution, which was proposed by Mr. Vanner, and seconded by Mr. Waddy, M.P., Q.C., and adopted, was as follows: "That this Committee is of opinion that the time has arrived when a comprehensive plan should be devised for some direct and adequate representation of the laity, in the transaction of the business of the Conference, in consistency with the recognized principles of our economy, and the provisions of the Poll Deed." After a lengthened discussion on the general principles involved in the question, this resolution was carried *nem. con.*

The Conference had already adopted a resolution identical with the above, except that it affirmed "the time is *approaching*," instead of that "the time *has arrived*" for the change referred to.

The second resolution was moved by the Rev. E. J. Robinson, as follows: "That any plan devised for the direct and adequate representation of the laity in the transaction of the business of the Conference shall provide for the admission of laymen into Conference during the time when the matters shall be dealt with and decided which are hereafter declared to be within the province of laymen conjointly with ministers." The resolution was seconded by H. H. Fowler, Esq. An amendment was moved by the Rev. John Bedford, and seconded by Mr. Pearce, to the effect that representation of the laity should be, not in the Conference itself, but in a body to meet separate from the Conference. The amendment was put and lost. The resolution was carried by 86 votes against 3.

The third resolution was to the effect that the Conference, when laymen are present, shall consist of the President and an equal number of ministers and laymen. This resolution was carried by 70 against 6, 92 being present.

These and two other resolutions, in furtherance of the above, will be reported to the Conference at its next meeting for adoption or otherwise, as it may see fit.

We may add that the Wesleyan Methodists report this year an increase of no fewer than 14,867 members, there being only three districts in which there is a decrease. The largest increases are in North Wales (1,322), Birmingham (1,005), Liverpool (1,557), Halifax and Bradford (1,633), and Leeds (1,715). The total number of the body is 372,929. The Primitive Methodists also report a gain of 7,158, and the Free United Methodists one of 2,184.

A NEW BISHOPRIC FOR CORNWALL.

A Government Bill is now before Parliament to provide for the foundation of a Bishopric of Truro. It provides that whenever the Ecclesiastical Commissioners certify to Her Majesty that the net income of the Truro Bishopric Endowment Fund is not less than £3,000 a-year, or is not less than £2,500 a-year, and that contributions to that fund sufficient to raise the net income to £3,000 a-year within five years have been guaranteed, Her Majesty by Order in Council may found a new Bishopric of Truro.

THE LATE DR. EADIE.

The Scottish United Presbyterian Church has lost an accomplished scholar and an able preacher by the death of Dr. John Eadie, minister of Lansdowne Church, Glasgow. The deceased has made large contributions to the theological literature of this country. The mere catalogue of his works would occupy considerable space. "Like the late Norman Macleod," says the *Freeman*, "he had a magnificent physique; yet, like the minister of the Barony, he has passed away at a comparatively early age, having only reached his sixty-third year. There can be no question that overwork has shortened the life of Dr. Eadie. He had an iron frame, and he did not spare it. His literary labours alone would have sufficed to occupy all the time and strength of most men; but, besides being an indefatigable maker of books, he was pastor, preacher, and professor—never absent from his post in any of these spheres. With less labour there might have been a longer service, but the note of warning was sounded, or, at, all events, heeded only when it was too late to profit by it. He was an instructive rather than a moving preacher; but in private life he was distinguished for his rich humour, and in the professional chair for his genial, youthful spirit, which greatly endeared him to the students under his care. His mind was receptive rather than creative; and he had a most marvellous memory. His last work, which was published a few weeks ago, is "An External and Critical History of the various English Translations of Scripture." This has occupied him for the last four years, and is the completest history of the kind which we have. At the time of his death he was engaged on a treatise on Hebrew antiquities, a considerable portion of which is in type; but it is unfinished. He has left ready for the press a commentary on the Epistles to Thessalonians. He was a member of the New Testament Committee of Bible Revisers."

THE LATE REV. JOHN KELLY.

The Rev. John Kelly, who for forty-five years was actively engaged as a Congregational minister in Liverpool, died a few days ago. Mr. Kelly about three years ago retired from the pulpit at the Crescent Chapel, but continued to preach occasionally. Mr. Kelly was widely known, and highly esteemed not only in his own denomination, but far beyond its bounds. He was an earnest and powerful preacher.

Monthly Survey of Missions.

SYRIA.

The Rev. Dr. Bliss, President of the Syrian Protestant College, Beyrout, sends to a contemporary a letter, in which the Rev. H. H. Jessup writes from that city as follows, under date of June 1: "The revolution which has suddenly placed the Sultan Murad on the throne of Turkey has, for the time at least, quieted the public mind in Syria. There is no present fear of a Mohammedan rising against the Christians. The summary punishment visited upon the murderers of the consuls in Salonica has had a salutary effect on all classes of society. Mount Lebanon is now quiet. Yet no one knows as yet the policy of the new Sultan, who comes to the throne in troublous times. The Moslems are trembling lest the Sultan call the reserves into the field, which would carry off all their young men to the war. We are still as uncertain as ever about the future. Pray for us, and for the Church of Christ in this dark empire. We have no particulars as to the fall of the late Sultan. We know that the Lord reigns continually."

JAPAN.

The recent proclamation of the Prime Minister of Japan, declaring that hereafter Sunday shall be observed as a day of rest in the Government offices throughout the empire, has an encouraging significance to those who watch the progress of Christian ideas in Japan. The five-line announcement of the Premier, Sanjo, to the In, Sho, Shi, Cho, Fu, and Ken —as the trunk and branches of the Government, from Supreme Council to county offices, are designated—has a history behind it. In November, 1872, when the Mikado had determined on abolishing the lunar and adopting the solar calendar, it was intended then to adopt Sunday, out of pure convenience. This good intention was spoiled by the imprudence of a French Roman Catholic missionary in Tōkiō, who exultingly remarked to one of the supreme counsellors that, having adopted the calendar of Christendom, with its Sunday, they might as well at once take the next step, and recognize Christianity. This remark was understood as a taunt; and the native Conservatives, hearing of it, immediately took measures to secure the retention of the old holidays—the 1st, 6th, 11th, 16th, 21st, and 26th days of each month—and to prevent the recognition of Sunday. They were successful. Elated with their victory, they next demanded the purging of the schools of such text-books as Wayland's and Haven's "Moral Science," and issued orders forbidding the attendance of students at Christian churches or Bible-classes. Their next step was to prohibit the engagement of any minister or teacher of the Christian religion in the Government schools. They then boldly attempted to have the foreign instructors teach on Sundays, and take their holidays on the Japanese *ichi-roku*, or "one-six" days. Only the French teachers in the Imperial College agreed to this, the Amerian and English refusing. The baffled school officer took his revenge in refusing to re-engage the American instructor most prominent in advocating the faithful maintenance of Sunday as a day of rest. Three years have now passed, and the significance of the recognition of Sunday as a day of rest in Japan is seen in this: that, whereas in 1872 such a measure so alarmed the antichristian or active pagan element in Japan, now, in 1876, that element is not to be feared, and the adoption of Sunday has so far scarcely suggested the thought of opposition. The direct advantage to Christian labour, and especially to preaching, in giving to the native evangelists and missionaries a day that accords with the general public leisure, and audiences disengaged and ready to hear, is simply incalculable. Already the Japanese Christians in committees of two—the apostolic number—are preaching and teaching, unchecked and unharmed, in many of the interior towns and localities where foreigners are not allowed to go.—*New York Independent.*

CENTRAL AFRICA.

The Foreign Mission Committee of the Free Church of Scotland has received a letter from Mr. E. D. Young, R.N., commanding the Livingstonia Expedition, dated Lake Nyassa, February 18. He writes: "Since our arrival here, where we have settled, near Cape Maclear, nothing has happened to mar the progress of the mission. We have made enemies of no one, and friends of all. But I must begin by telling you that we succeeded in getting safely housed before the rains began, and the whole of the party are in good health. Some have had slight attacks of fever, but soon got over it. I myself suffered rather severely after the excitement of the journey was over, and I thought I should have been obliged to return

home at once; but our Heavenly Father thought fit to restore me to health again, and to work on, I trust, for His glory and for the good of these poor down-trodden people. After the goods were stored here and we were housed, and everything was in perfect safety, I took four of our party in December and went round the lake to let the people know of our arrival, and to see what the country, etc., was like. We found that our arrival was known far and wide, and that the Arabs were so terrified that no slaves were conveyed across for a whole month. The common people are rejoiced that we are come; but the poor, miserable, bloodthirsty slave-drivers tremble at our very presence. We found the lake to be much larger than Dr. Livingstone thought. The north end extends to 9 deg. 20 min. south latitude, and the lake has a coast of about 800 miles. There are many delightful spots and several nice islands; at the north-east end there is a range of mountains extending for 100 miles, and ranging from 10,000ft. to 12,000ft. above the lake. The water is very deep; at several places we could not get bottom with 100 fathoms of line within the same distance from the land. There is not the same dense population along the shores as formerly, vast numbers being carried off by the slavers. For many miles along the north-east end we saw the sites of many villages and the ground strewed with thousands of skeletons. The remnant that escaped are living in villages built on piles in the lake or on rocks. We went to some of them and inquired the reason. It was the same old story. War was made, and those that were captured were taken as slaves to the coast. The lower half of the lake is in possession of powerful chiefs, with their people centred round them, who combine with the Arabs and capture slaves to the west inland from the lake. There are five dhows which carry slaves across—not less, from all I can gather, than 15,000 or 20,000 a-year. When we were at one beautiful spot, walking over bleached skeletons with Dr. Laws, I could not help thinking and exclaiming, 'Surely the devil has had possession of this land long enough.' . . . Even the slavers think we are humane, for just after we came here, a gang of about 500 slaves were on their way to the coast and passed within fifty miles of us. One poor creature could not travel further, so, instead of killing him, which it is their practice to do, they let him go, at the same time telling him there was a people called the English living at such a place, and if he could only reach them they were sure to take care of him. After great hardships he arrived here, very bad with diseased spine, and here the poor fellow is now. He was frightened when he saw people with white skins and straight hair. Hitherto we have been successful in everything we have taken in hand, and I earnestly pray that our Heavenly Father will guide, guard, and protect us."

MADAGASCAR.

The Rev. James Wills writes from the capital of Madagascar, stating that the churches in Imerina have formed a missionary society for sending teachers to their heathen fellow-countrymen; that the Queen and Prime Minister and the Palace Church are sympathizing and helping in this good work; and that two native missionaries set out in February last for the country of the Bàra, nearly a month's journey from the capital. Mr. Wills adds: "The Bàra are a restless, warlike tribe, living south and west of the Betsileo, and bordering upon the Sakalavas. They are entirely without civilization or Christianity, living in filth and sensuality. They never stir without gun and spear, and have such good reasons for mutual suspicion that they never wash both sides of their faces at one time, so that they may have one eye open to look about them. They do not know the use of money; bullocks are their chief wealth; and their towns are deserted in case of a death occurring there. These people and the Sakalava have been, and are still, the most formidable opponents of the Hovas. Many an expedition has been led against them, and many a Hova soldier has left his bones to bleach upon their deserts. The first expedition, however, undertaken since the national adhesion to Christianity was in the year 1873, when the nephew of the Prime Minister led 2,000 soldiers and many officers against the Bàra. He did no fighting, but he restrained his soldiers from pillaging, and from taking the people as slaves, as had been the custom in former times. He even sent back eleven women and children who had been seized by some over-covetous Hovas; and the result was that a large number of petty kings and chiefs gave in their allegiance to Ranavalona, the Queen, and put themselves under her protection. The son of the chief king, a youth about eighteen years of age, named Itsikòva, came up to the capital with the return of the army, and was kindly received by the Queen and Prime Minister. After a few months he returned to his people, but has lately come up again, with about a dozen followers, on some political business. Whilst he was here the 'sixth monthly meeting' of the churches in Imerina, called the Isan-enim-bolana, was held at the Memorial

Church at Ambatonakanga. Over 2,000 pastors, teachers, and delegates were present from about 500 churches, and these Bàra visitors were introduced to the meeting, just as 'natives' are presented to an excited assembly in Exeter Hall. Some two years ago the 'Isan-enim-bolana' had agreed to raise a united fund for missionary purposes, by each church giving the results of the collection on the Communion Sunday before each sixth monthly meeting. A year's income had come in, amounting to nearly £80; two men had offered themselves as missionaries and had been accepted, and it had been decided to send them to a tribe south even of the Bàra. The chairman's (Rev. J. Richardson) little speech to the young visitor was answered thus: 'That's true; but show us the teachers to instruct us—that will please us best.' And when the Committee, composed of native and English missionaries, considered the matter, they determined to send the two teachers with Itsikòva and his companions on their return." The missionaries were afterwards publicly designated to their work, at a meeting convened for the purpose; and after encouraging interviews with the Queen and the Prime Minister, they were sent on their way, with their Bàra companions, to their field of labour.

Evangelical Alliance.

PROCEEDINGS OF COUNCIL.

A meeting of Council was held on Wednesday, June 14; Donald Matheson, Esq., afterwards Lord Alfred S. Churchill, in the chair.

The Chairman read the Scriptures and offered prayer.

The following persons were unanimously admitted to membership:—

Rev. W. Allan, M.A., Bermondsey, S.E.
Rev. Samuel Bardsley, M.A., Spitalfields, E.
Rev. R. C. Billing, M.A., Barnsbury, N.
Charles Boyer, Esq., Kensington, W.
P. Broe, Esq., Penge, S.E.
Thomas Cave, Esq., M.P., Richmond, Surrey.
W. T. Charley, Esq., M.P., Crown Office Row, E.C.
R. Davies, Esq., M.P., Bangor, North Wales.
Rev. H. E. Fox, M.A., Westminster, S.W.
R. J. Fremlin, Esq., Maidstone.
Colonel Gawler, Tower of London, E.
Rev. John Gritton, Elgin Road, W.
Rev. H. F. S. Gurney, M.A., Chelsea, S.W.
Rev Hugh Price Hughes, B.A., Tottenham, N.
Miss Lumsdaine, Kentish Town, N.W.
W. R. Mowll, Esq., J.P., Dover.
Rev. J. Vale Mummery, F.R.A.S., Buckhurst Hill, E.
Colonel Nolloth, Camberwell, S.E.
Miss Powell, Kentish Town, N.W.
Ebenezer Stiff, Esq., Clapham, S.W.
Rev. P. J. Turquand, Camberwell, S.E.
Rev. O. H. White, D.D., Adam Street, W.C.
Mrs. Hamilton, Rotherham.
Mrs. Askwith, Rotherham.
Mrs. Christie, Rotherham.
Mrs. Wm. Bingham, Rotherham.
Miss Jackson, Rotherham.
Mrs. Hurst, Rotherham.
James Yates, Esq., Rotherham.
James Rhodes, Esq., Rotherham.
Miss Rhodes, Rotherham.
Rev. A. E. Barnes, Rotherham.
Mrs. Outwin, Rotherham.

OPPRESSION OF CHRISTIANS IN KURDISTAN.

The Secretary read the following communication from the Foreign Office, in reply to his letter of 18th of April, relative to the oppressions to which the Nestorian Christians were subject in Kurdistan:—

"Foreign Office, April 24, 1876.

"Sir,—I am directed by the Earl of Derby to inform you that, in compliance with the request contained in your letter of the 18th instant, Her Majesty's Ambassador at Constantinople will be instructed to call upon Her Majesty's Consuls at Erzeroum and Mosul, to report upon the present condition of the Nestorian community in Kurdistan, and as to the truth of the reports current respecting their ill-treatment.

"I am, Sir,

"Your most obedient, humble servant,

(Signed) "TENTERDEN.

"The Secretary to the Evangelical Alliance."

PROPOSED GENERAL CONFERENCE.

The Secretary reported that, by desire of members of the Swiss Branch of the Evangelical Alliance, he had made arrangements to visit Bâle, for the purpose of conferring with the Alliance Committee of that association on the subject of holding the next General Conference of Christians of all nations in that city. That, acceding to his request, the Hon. and Rev. Edward V. Bligh had accompanied him to Paris for the purpose of conferring

with the Paris Committee of the French Branch of the Alliance, to ascertain whether, in the event of the General Conference being held, as had been suggested, in Berlin in 1878, a suitable representation from the French Branch of the Alliance might be relied on to attend and take part in its proceedings.

A private meeting was consequently held on Wednesday afternoon, May 31, at 38, Rue Laffitte, which was largely attended by the official and other members of the Paris Committee. After prayer and full consideration of the subject, the following opinions were unanimously expressed :—

"1. That, looking forward to the Great Exhibition to be held in Paris in 1878, it is not desirable to hold in that year a General Conference of the Evangelical Alliance in any other European capital.

"2. That as Christians as well as others will be attracted to Paris from all countries on that occasion, a providential opportunity is presented for convening the next General Conference of the Alliance in the French metropolis at a time to be mutually agreed upon.

"3. That the occasion thus presented is one which, if advantage be taken of it, is likely to advance the interests of peace and harmony, and the co-operation of Evangelical Christians of all nationalities, and to be greatly blessed of God, as similar Conferences have been in Paris and elsewhere."

It was resolved to lay the whole subject before a special meeting of the Paris Committee, and to inform this Council of the result. Mr. Davis had therefore deferred his intended visit to Bâle.

The Council expressed their satisfaction with the report just presented, and, approving the step which had been taken, record their thanks to the Hon. and Rev. Edward V. Bligh and the Secretary for the wise and Christian manner in which it had been carried out.

CONVERSAZIONE AT THE NATIONAL CLUB.

The Secretary reported that the Conversazione held at the National Club on May 18 had been largely and influentially attended both by British and foreign members of the Alliance, and that a full account of the proceedings appeared in the June number of *Evangelical Christendom*.

It was moved by Lord Alfred Churchill, seconded by the Rev. S. Shoobridge, and unanimously resolved : "That the best thanks of this Council be presented to the Committee of the National Club for their valuable aid in granting the use of their rooms for the annual meeting of the British Organization of this society. They desire also to express their grateful satisfaction with the courteous attentions rendered by the officials of the Club to the numerous visitors on that occasion."

NEXT ANNUAL CONFERENCE.

The Secretary reported a communication from the Secretary of the Southport Committee relative to the proposed arrangements for the Annual Conference of the Alliance, to be held in that town on October 3 and following days. A draft form of address to the members of the Alliance, and other friends of Christian union, was read and approved.

The following gentlemen were appointed to act as a committee in making necessary arrangements: Lord Alfred S. Churchill, the Hon. and Rev. E. V. Bligh, Rev. Robert Johnston, Lieut-Colonel Brooke, Messrs. W. R. Ellis, Lockhart Gordon, Robert Johnston, Donald Matheson, and Holt Skinner, the Treasurer, Hon. Secretaries, and Secretary.

COLONIZATION OF SYRIA AND PALESTINE.

The following letter was read from Colonel Gawler, the Chairman of the Executive Committee of the Syrian and Palestine Colonization Society :—

"Syrian and Palestine Colonization Society,
Tower of London, April 26, 1876.

"Sir,—In forwarding to you the address and rules of the Syrian and Palestine Colonization Society, and in reference to previous communications, personally and by note, I would point out briefly for the consideration of your Council how greatly the aims of the Evangelical Alliance in the defence of religious liberty, and in the direct spread of the Gospel, would be forwarded by the success of any endeavours to establish European settlements in Syria and Palestine.

"The case of the Nestorian Christians is now occupying the attention of your Alliance, but their complaints exhibit but an ordinary sample of the condition of all native Christians in Turkey in proportion to their distance from European influence. The moral protection afforded by the presence of consuls and other Europeans, particularly missionaries, is not to be undervalued, but facts prove such isolated means to be quite inadequate to the extent of the evil ; and we submit that the extension of European influence by systematic colonization by a good class of emigrants, backed by a society who will care for their moral and spiritual well-being, is the *only efficient* means for protecting the native Christians, and making head-way, in favour of the *religious liberty accorded by the laws of Turkey*, against the superstition and fanaticism which

still crushes them. The colonization of Syria, moreover, forms a base and opens a highway for the spread of civilization towards the vast inland regions, where nothing is known of Christianity, except in a corrupt form, as the religion of those who are everywhere despised.

"For these reasons we ask from your Alliance sympathy and countenance in such shape as your Council may feel themselves able to afford; but we would venture to indicate one line in which we think important service might be rendered—viz., through the German Branch.

"We would suggest that the German Branch of the Evangelical Alliance be asked: 1. To represent to their Government how the condition of the Christians, and, indeed, the whole population of Turkey, would be bettered, and how it would tend to forward Evangelical Christianity *and place it in a strong central position*, if the German Government would *foster* the work of colonization which has been successfully carried on in Syria for seven years, by the plodding, *unbacked* efforts of German subjects—poor, but hard-working, earnest Christian men. 2. That, the more effectually to promote and establish this work, the German Branch of the Evangelical Alliance would move the German Government further *to invite* the British Government *to unite* with them in *enlarging* and *extending* that work of colonization.

"It seems to us that the Government of his Imperial Majesty might readily entertain such a proposition, both in the interest of civilization, on behalf of the oppressed Christians in Turkey, and for the advancement of Evangelical truth; and that the British Government, so invited, might be willing to take part with Germany in (or at least to countenance and foster) efforts which *are not experimental*, but the enlargement of a work already economically tested.

"Believe me, Sir,

"Yours very faithfully,

(Signed) "J. C. GAWLER,

"Chairman Executive Committee,
Syrian and Palestine Colonization
Society."

The Council having given the subject their careful attention, were of opinion that it did not fall within the province of the British Organization of the Alliance to take steps in the matter, further than to forward the communication to the German Branch of the Alliance Committee for their consideration.

OBSERVANCE OF THE WEEK OF PRAYER IN SWEDEN.

The Secretary reported that information had been received from Stockholm that very gratifying religious results had followed the large observance of the Alliance Week of Prayer at the commencement of the year in that city. The meetings were continued through the following week, and even children had held special meetings by themselves for united prayer. In Gottenburg also the observance had been greatly blessed.

TORONTO BRANCH OF THE ALLIANCE.

The Secretary read a communication from Toronto, giving a report of the annual meeting of the Toronto Branch of the Alliance, held in that city in May last.

CHRISTIAN WORK IN VIENNA.

The Secretary reported that the sum of £5 had been received from Sir W. de Capell Brooke, Bt., in aid of Christian work in Vienna.

FINANCE.

The report of the Finance Committee was read, presenting cash statement, and authorizing repairs to the Alliance House according to builder's estimate.

SOUTH LONDON SUB-DIVISION.

The monthly social meeting of the Committee and friends of the South London Branch of the Alliance was held on Friday evening, June the 9th, at the house of William Morley, Esq., Leigham Court Road, Streatham. After refreshments had been served, the meeting was opened by a devotional service, portions of Scripture being read by Mr. Morley, and prayer offered by Mr. Corderoy and Dr. Gill. Mr. Morley having welcomed the friends present, called upon the Rev. James Davis to introduce the foreign visitors.

Dr. Nyström (of Stockholm) spoke of religious life in Sweden, and referred to the fact that in Stockholm the Evangelical Lutheran, the Baptist, and the Methodist churches were all crowded on Sundays. There are now a great many churches and chapels of different denominations in Stockholm where the pure Gospel is preached to large crowds. On the question of religious liberty he quoted the Royal Statute of 11th December, 1868, against any preaching which may tend to separation from the National Lutheran Church. But this law was to a large extent inoperative, and was very unpopular. Another law pressed very hardly upon the Baptists, whose children cannot legally marry, not having been confirmed in the Lutheran

Church. However, they were hoping soon to see this law removed from their Statute-book. He then referred to the growing interest in the Evangelical Alliance in Sweden. As Secretary of the new Swedish Branch he had frequent invitations to lecture on its behalf. In January last their united prayer-meetings were held in chapels of different denominations, and several times afterwards they had held united meetings, sometimes more public, and sometimes of a more social character.

The Rev. James Sadler (of Amoy, China) said that there was no branch of the Evangelical Alliance in India or China, but he hoped that the institution might gradually spread thither also. China was a great country thrown open to Christian influence. Let them hope for it in the union of all Christians for working purposes; there was room for all. At the port of Amoy there were missionaries of three societies—the Reformed Church in America, English Presbyterian, and his own, the London Missionary Society. These had formed a Union English Church for various foreign Christians. The missionaries had divided their mission field, so as not to waste resources. Oh, that there were such a saving at home! If the missionaries had but the means wasted in England, how vast the number of the heathen who might be saved! This should affect all Christian people, and shame their needless divisions. The Amoy missionaries had been further united in monthly conferences, and in their use of the same translation of the Sacred Scriptures. Mr. Sadler next spoke of Foo-chow. He said that there had been union between the churches of Amoy with those of that port. This has grown out of the union of the churches of each port amongst themselves. Thus, in the mission of the London Society the twenty native churches and congregations had in recent years been formed into a union, meeting twice a-year. The benefit of such a union was seen in its influence on individual Christians. Thus, a good man who could not be fully persuaded to give up all forms of idolatry and trust himself wholly to Christ, was so persuaded when he attended the Union meeting. Benefit was further seen as regards the delegates and preachers. Thus, he remembered giving an address on family religion, and being told by his senior colleague that he had heard one of the native preachers give it the next Sabbath word for word. There was further benefit to the missionaries in the way of encouragement. He had felt when addressing the members of the Union that he had an audience which would fairly compare with an audience of English Christians, and had reflected that as these selections, so would be the general body of native Christians by-and-by. Well, as their native brethren were thus united amongst themselves, they became able to associate by their delegates with the churches of Foo-chow, while those of Foo-chow associated with the Amoy churches. Speaking of Shanghai, Mr. Sadler said that it was proposed to hold a General Conference of all the Protestant missionaries in China there. They were cheered by the spirit of Christian union shown in the Conference of the Evangelical Alliance held in the United States, and by the proceedings of a Conference at Allahabad, in India. He trusted that the China Conference might be equally profitable. Mr. Sadler concluded by saying, "You have often sympathized with the oppressed. The Chinese Christians deserve your compassion. There is the treaty, but it is not made known throughout the empire, and where made known, constant efforts are made to evade it. Moreover, efforts have been put forth by the Chinese to do away with it; but, by prayer and timely intervention, it has been kept. Still, we much prefer to suffer persecution rather than sin by an inexpedient (not to say unlawful) use of such a privilege. Let this Alliance interest itself in watching over the religious liberty of our native brethren in China."

The Rev. E. M. Cravath, President of Fisk University, United States, said that as Christians we should be interested in the progress and triumph of Christian work everywhere. He represented the Fisk University, Nashville, U.S., which had been established in the interest of the freed men of America. They had planted a Christian school and university there, and trained a large number of teachers, who had now 10,000 children under instruction. The Jubilee Singers were trained there, and their success in this country had awakened in the coloured people of America a sympathy with England, and had won confidence for the coloured race in America and broken down the prejudice of the whites against them. He was looking to the evangelization of Africa through their means. The finger of God in history seemed to point to this people as being prepared for the purpose.

Mr. Alderman M'Arthur, M.P., concurred in the views of Mr. Cravath, and looked upon Africa as having been, in the providence of God, remarkably opened up of late. He also referred to the union of Churches in Scotland, now completed and in progress. He was glad there was some prospect of the next

General Conference of the Alliance being held in Paris, and hoped that the following one would be held in Rome or Jerusalem.

The Rev. J. G. Rogers, of Clapham, was admitted a member of the Alliance. The meeting closed with prayer by the Rev. Mr. Cravath.

CANADA DOMINION EVANGELICAL ALLIANCE.

An interesting meeting of the Toronto Branch, presided over by its President, the Hon. Oliver Mowat, was held in that city on May 5 last. The proceedings were opened with singing and prayer, offered by the Rev. Mr. Ross. The Rev. Dr. Castle read a portion of Holy Scripture.

The President then expressed his satisfaction at finding present so good a representation of the Evangelical Churches of the city. It was satisfactory to know that there was an increasing number of their Christian people who found it profitable and pleasant at suitable opportunities to unite in promoting some of those religious objects which were dear to all denominations alike, and who were glad to avail themselves of those occasions to combine in Christian association with those with whom they might not be ecclesiastically connected. The Evangelical Alliance had been formed and was maintained, as one illustration of the feeling entertained by many of the duty of all those whom Christ loved and who loved Christ to love one another here upon earth, notwithstanding the differences they might have in their views regarding Church government, discipline, and minor matters of faith and practice. The hymn which they had sung had reminded them of how good and becoming a thing unity was. There was strength in unity as respected religious effort as well as every other description of work, and there was, he rejoiced to believe, a growing feeling amongst good people everywhere that, whilst grave error must strenuously be resisted, Christianity could not afford to throw away any of its strength in internal and unnecessary controversies. There were many considerations which pressed this upon their attention, and among them were such sad facts as that eighteen centuries of Christian effort and progress had passed away, and but a fraction of the human race had embraced any form of Christianity up to the present moment; that of those who had embraced some form of Christianity not anything like one-half were Protestants; and that of Protestants nothing like a half led such a life as any amount of charity or liberality could pronounce to be a religious life or such as their Master approved. In truth, in Christian countries, unfortunately, wickedness continued to abound. It abounded in every business, in every trade, in every occupation, and in every profession, and in public life as well as in private life. It was ever assuming new forms, too, and new forms which were quite as dangerous as the old forms; and these new devices of Satan seemed to require the adoption of new methods for the purpose of aiding in counteracting them. The Churches, with their grand and sanctified machinery for promoting truth and Christian life, would always be the chief instrument in Christianizing and evangelizing, but there were no doubt other appliances which God had blessed for this purpose. The Bible Societies had done a great work in the world; Tract Societies and Book Societies exercised a valuable influence; Sunday-school Unions had done a great deal of good; Young Men's and Young Women's Christian Associations had rendered effective service in the good cause; and the Evangelical Alliance had been constituted under the notion that there was a field which all of these institutions had not yet occupied, and God had blessed the efforts of the Alliance to do its part in the great object of all Christians. They had met that night to manifest their interest in this Alliance, and in the objects which it had in view. He called on the Rev. Principal Caven to address them.

The Rev. Principal Caven said the chapter which had been read had given the key-note to their proceedings, and had indicated, far better than any words that might be expressed by the speakers, the idea of the Evangelical Alliance. The Alliance was meant to represent in some sense the real unity of Christians in the Lord. It would, in his humble opinion, be far better if they were all able conscientiously to unite in one outward organization. He should not join with those who held that divisions were in themselves a good thing—that it was a good and wholesome thing that the Christian Church should be broken up into sects or parties in order that each party might watch the others, or, as some put it, to stimulate the rest to love and good works. It seemed to him it would be far better that they were able to be one externally and in Church organization, even as believers were one in Christ; and very possibly, and he thought very probably, when the kingdom of Christ was seen in its last and completest manifestation on earth this outward unity would be realized. But in the meantime it was surely a great bless-

ing, one on which the hearts of believers rested with joy, that there was a real unity amongst those who loved the Lord. It seemed to him that things were said regarding this unity which were not wisely considered. For instance, they heard it said that the unity of Christians implied that no importance need be attached to truth, or, as it was more usually expressed, that no importance should be attached to dogma. He could not think that. He must take the liberty to think that a Christian man must be sincerely true to his convictions in all things. A man could not otherwise have the evidences of truth present themselves to his mind. It was not correct to say that it was necessary for men to displace what they believed to be truths in order to Christian unity, and they might be sure that the unity of God's people was not to be sought in a kind of religious sentimentalism that ignored truth, or dogma, as it was called; it was not to be found in that, but in something far higher and truer. He thought that the sense of their unity was to be manifested in ways like these, for instance —they were bound to give each other credit throughout for sincerity, even on the points on which they differed. Let it be thoroughly understood that differences did not imply insincerity, or unwillingness to co-operate and recognize a common Christian character. Then again, he thought they should seek to love each other very earnestly. Christianity had its truths, its dogmas, but it was also a religion of love, and they all agreed in this: that though religion had in one sense a dogmatic basis, it was an experimental thing; it consisted largely in loving Christ and the brethren. It did not matter how correct a man's creed was, or with how strict logic he followed out his reading of the Scriptures and formulated his opinions; if he did not love Christ and the brethren, and had not the mind of Christ, he was not a disciple. He believed that the intellect could be best exercised by truth when the heart was fullest of love. He had no fear of a man's intellect being warped and involved by excess of love, —quite the reverse. He thought that even outward union among Christians would be greatly helped on by their working together and by co-operating with each other in all matters of good, doing all kinds of Christian work so far as they were agreed. Let them work together in Bible and Tract Societies, in visiting the widows, the fatherless, and the afflicted, in seeking to organize the community for all beneficent purposes, and even in some kinds of Church work, for even in ecclesiastical work there might be a great measure of co-operation. He would not hold ecclesiastical views that would prevent him from loving the Christian brotherhood, and from recognizing moral worth and Christian character beyond the limits of his own denomination, because above all else they had their great Master, and they should seek to imbibe His spirit and walk in His footsteps, that they might for ever be with Him.

The Rev. S. J. Hunter said he was present on his own behalf, and on behalf of the Church with which he was connected, to show that they were heartily in accord with the principles and objects of the Evangelical Alliance. They had no idea that all the good was in their own particular Church, but they recognized that they were all servants of the Master. During the past week, at the anniversary meetings, they had lost sight of distinction of creed and peculiarities of denomination. It was not well, however, that the earth should be a vast plain without hill and dale. So let the Presbyterians keep the Westminster Confession of Faith—which they were very likely to do, whether others desired it or not—let the Baptists hold their views of baptism, let the Episcopalians have their Prayer-book, and the Wesleyans John Wesley's sermons; but over all write the name of Christ, and in His spirit and constrained by His love, let them all go out into the field white unto the harvest, and win golden sheaves for the Master's garner, and by-and-by the angels of Christ will sing the Harvest Home, and this earth will become Paradise regained.

The Rev. John King expressed his confidence that there was in this country and in this city a field for the Evangelical Alliance, and that its existence had had very happy effects. The Toronto Branch was almost the oldest branch of the Alliance on the continent of America; and in very few places in Scotland and England, where the Alliance may be said to have had its origin and home, were the meetings conducted with as great regularity and with such large attendance as those in this city, especially during the past three years. There were many devout members of the Church of Christ of various denominations—Christian ladies for the most part—who were found just as regularly at the Monday afternoon meetings of the Alliance as they were found on the Lord's-day at worship in their various congregations; indeed, as a minister, he was beginning to be a little jealous of the popularity of the Alliance, for he was not quite certain but that

some persons would more willingly be absent from church on Sunday than from the Alliance meeting on Monday. That meeting served a purpose which meetings in the various churches on the Lord's-day did not serve. He believed in the Church of Christ, and that it did not belong to any organization outside of the Church to do the work which Christ had appointed the Church to perform. But while they were divided into separate denominations, it was exceedingly important that they should have frequent opportunities of meeting with each other, and feeling the pulse of the religious life in the members of the different denominations, and how love for the Saviour manifested itself in all. Those who had had the opportunity of thus blending together, joining together in praise and prayer, simply as disciples of Christ of various names, had found it easier to exercise that wide love for the brethren which they were called upon to cherish. It was, no doubt, true that without seeing those who love the Saviour, their hearts should warm to their Christian brethren in accordance with the precept of the Master; and he felt humbled when he read at the end of the Epistles of the Scriptures the warm greetings sent by Christians of one land to Christians in another—Christians whom they had never seen and never expected to see in the flesh—and compared them with the coldness of Christians in our day towards brethren whom they had seen, who walked in the same streets or worshipped perhaps in the same churches. The Alliance had had a good effect in diffusing wider than the circle of any denomination that love which they were called as Christians to exercise towards one another. As one of the Secretaries of the society, he could testify that through the ten or twelve years the Alliance had been in existence in this city there had not been a shadow of discord at any of its gatherings, but they had felt they were one in Christ, and in their understanding of His message, in all its most important points, they were exceedingly near to one another. He commended the Alliance and its objects to the Christian public, and hoped the attendance at its meetings would be increased by the reunion of its members that evening.

CONTRIBUTIONS RECEIVED SINCE MAY 23, 1876.

	£	s.	d.
Rev. A. A. Isaacs	0	10	6
Mrs. W. F. Anderson	1	1	0
John Vowler, Esq.	1	1	0
J. Kemp Welch, Esq.	5	5	0
J. Taylor, Esq.	1	1	0
Rev. H. P. Hughes	0	5	0
C. B. Hodgson, Esq.	1	1	0
Mrs. A. Campbell	0	10	0
Isaac Lowthian, Esq.	1	1	0
R. A. Allison, Esq.	1	0	0
Mrs. Hambleton	0	15	0
Rev. W. Urwick	0	10	0
Richard Haworth, Esq.	2	0	0
Mrs. Rawson	1	1	0
Rev. Wm. Smith	0	4	0
Rev. John Hartley	0	7	6
Mrs. Hartley	0	5	0
Miss Ackroyd	1	4	0
Rev. Henry Jackson	0	10	6
Miss Battersby	0	10	6
T. Ware, Esq.	0	10	0
Rev. James Wood	1	1	0
Dr. Elwin	0	10	0
Captain P. Jackson	1	1	0
Mrs. Rust	1	0	0
John Groom, Esq.	1	0	0
Joseph Tucker, Esq.	1	0	0
Mrs. Welsh	0	10	0
T. P. Brocklehurst, Esq.	0	5	0
The Earl of Cavan	1	0	0
Henry Maclean, Esq.	0	10	0
Rev. R. Tabraham	0	2	6
James M'Call, Esq.	1	1	0
E. Ridley, Esq.	0	10	0
Miss Powell	0	10	0
J. W. Frampton, Esq.	0	5	0
Rev. J. W. Milner	0	5	0
Campbell Douglas, Esq.	0	10	0
E. J. Grayson, Esq.	0	5	0
Miss Evans	0	5	0
E. H. Townsend, Esq.	1	0	0
Rev. Samuel Cooke	1	0	0
R. Bentham, Esq.	0	5	0
Mrs. Henry Tucker	2	0	0
Mrs. Hurlock	1	0	0
Jonkheer Eleut von Soeterwonde	1	0	0
Mrs. L. S. Carr	0	5	0
Thomas Garnett, Esq.	0	10	0
Rev. Samuel Shoobridge	2	0	0
Wm. Abercrombie, Esq.	1	0	0
Jersey Subscriptions, per Charles Gallie, Esq.	4	12	5
R. B. Searle, Esq.	1	0	0
Hon. Robert Forbes	2	2	0
W. R. Mowll, Esq., J.P.	0	10	0
Miss Agnes Holt	1	1	0
Rev. H. G. Monro	1	1	0
Lady Buxton, per Messrs. Barclay, Bevan, and Co.	2	0	0
Dr. Miller	2	2	0
Rev. H. F. S. Gurney	0	5	0
Major-Gen. Eardley Wilmot	1	0	0
Bellshill U.P. Church, per J. Lindsay, Esq.	1	0	0
Rev. J. Franklin, Esq.	1	0	0
Rev. John Nowell	0	5	0
BY COLLECTOR.			
J. Leech, Esq.	1	1	0
J. S. Budgett, Esq.	1	1	0
J. Bamford, Esq.	1	1	0
Donald Matheson, Esq.	0	10	6
Mrs. Matheson	0	10	6
Rev. W. Tyler	0	10	0
Rev. A. C. Price	0	5	0
Rev. Dr. Parker	1	1	0
Mr. J. Gead	0	5	0
W. R. Spicer, Esq.	1	1	0
James Spicer, Esq., jun.	1	1	0
Rev. David Bleliock	0	10	0
Rev. H. Wright	1	1	0
Andrew Steedman, Esq.	1	0	0
Rev. J. Miller	0	10	0
Lieut.-Col. Beamish	0	10	0
Rev. Dr. Nolan	0	5	0
William Tagg, Esq	0	10	0
R. W. Shipway, Esq.	1	1	0
H. Gurney, Esq.	1	1	0
Mrs. Prinsep	1	0	0
Mrs. Pennefather	0	10	0
Miss Alexander	0	7	0
Lord Radstock	1	1	0
William Nicks, Esq.	0	5	0

JAMES DAVIS, Secretary.

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